Chymical, Medicinal, and Chyrurgical ADDRESSES:

Made to *Samuel Hartlib, Esquire.*

VIZ.

1. *Whether the Vrim & Thummim were given in the Mount, or perfected by Art.*
2. *Sir* George Ripley's *Epistle, to King* Edward *unfolded.*
3. Gabriel Plats *Caveat for Alchymists.*
4. *A Conference concerning the Philosophers Stone.*
5. *An Invitation to a free and generous Communication of Secrets and Receits in Physick.*
6. *Whether or no, each Several Disease hath a Particular Remedy?*
7. *A new and easie Method of Chirurgery, for the curing of all fresh Wounds or other Hurts.*
8. *A Discourse about the Essence or Existence of Metals.*
9. *The New Postilions, pretended Prophetical Prognostication, Of what shall happen to Physitians, Chyrurgeons, Apothecaries, Alchymists, and Miners.*

London, Printed by *G. Dawson* for *Giles Calvert* at the *Black-spread Eagle* at the west end of *Pauls.* 1655.

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TABLE

OF THE

Chymical, Medicinal, and Chirurgical ADDRESSES, made to *Samuel Hartlib, Esquire.*

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WHETHER

The Vrim & Thummim

Were given in the

MOUNT,

Or perfected by

ART.

THe clear Vision of an Essence, causeth men to glorifie God, who hath given power unto man, to manifest his eternal purpose of renovation of

the creature by a natural operation: and although the true and natural eſſences of things are ſeldom manifeſtly known by themſelves, yet humane learning, being as a ſickle, whereby we reap divine knowledge, directs us to the mark; and the Philoſophers all agree, Eſſences are bright, pure, and clear, confuſed in the creature, and may be purified, but the manner is not eaſily agreed, ſo that they lead us to the conſideration of ſeveral Arts, and of natural and Artificial things, jointly and ſeverally: ſome Arts have their termination in ſilence, as Rhetorick and Pleadings: others have their perfection upon the Superficies, as painting and carving: But the true Alchymiſt excludes all vulgar operations to extract the internal beauty; and there are three kinds of labourers in this Art, Alchymiſtæ, Lauchymiſtæ, Lachrymiſtæ; yet no Art may juſtly be condemned for the fault of the Profeſſors. For *Albertus Magnus* ſaith, *Hoc artificium*

omnes

omni arte certius ac ſublimius eſt, & certiſſimum habet effectum. They name their Matter *Adam*, becauſe from red earth he became the ſalt and light of the world, ſo onely man, and their corporate lights, are called *Microcoſmus*: therefore they conſider wiſdome in a created nature, as well ſubject to ſenſe as inviſible, and conſequently material, becauſe quality is as the matter of the Elements, and the central vertue is real, and may be ſpecificate; neither is it contrary to nature, but beyond nature, that the true ſenſe, and lively practice make one perfection. The Philoſophers ſay, Whoſoever hath their myſtery, knows the thing in being, and in being and uſe before practice, and each for himſelf affirms: I write nothing, ſave that I have ſeen and done, nor have I done any thing, ſave that I knew before. Although that which is hid, is more than can be ſpoken, yet their whole intent is to manifeſt that which is hid, and to hide that which is manifeſt,

Unde lux in Sale continetur

therefore they conclude: *Felix ſcientia cum ſciente*, and the holy Text ſaith, *God giveth wiſdome to*
Dan. 2. 12. *the wiſe, and knowledge to them that know underſtanding.* But becauſe the queſtion ſtands betwixt divine tradition, and natural diſpoſition, we muſt look to the beginning,
Gen. 1. when the eternal Word commanded, and it was made: but in the Generation of Heaven and Earth, there is inſerted a power of the perpetuation of Creation, wherein
Gen. 2. *Vrim & Thummim* are created *re-*
Pſal. 33: 9. *motiſſima.* For albeit the viſible
Heb. 11. 3. onely are mentioned, yet the inviſible are underſtood, and difference taken betwixt things inſtituted without means, and thoſe produced by help of mean ſubjects. For Almighty God is not ſaid to reſt, as if he had travelled in his
Iſay. 48. 3. work, but becauſe he created no
40. 28. more any new kind of Creatures, than by the power of the word *Fiat*; Therefore not the *Vrim & Thummim*, ſave as they ſubſiſted in other things like *Miſſeltoe*, which hath

hath body, branch, and berry; yet noroot of it ſelf. But if we remember the things of old, we may declare theſe laſt from the firſt: For from the end of every intention ſprings the beginning, and the wiſdom of God hath ordained diverſity, but his power maketh all things equall, and thereby is manifeſted the eternal beauty. The *Vrim & Thummim* were ſubſtances; for *Moſes* put them into the breaſt-plate, the words ſignifie light and perfection, knowledge and holineſs, manifeſtation and truth, ſo the ſenſe and ſubſtance doth predicate each other, as the convertible terms of Science and Eſſence make one perfection, and the ſubſtances were bright and perfect: alſo joint and ſeveral, becauſe none can come to perfection without knowledge, and where the Almighty God appointed the end, he gives the means to deliver the Creature from the bondage of the Elements. Wiſdome, Underſtanding and Knowledge,

Is. 96 9, 10.

Lev. 8. 8.

are the means to attain them, and the gifts of grace are ſignified by them alſo. The Philoſophers call the manifeſtation of the centrall vertue, *Donum Dei*, In their ſacred uſe they were objective to the golden *Cherubims*, whoſe wings were ſtretched to the outmoſt ſide of the Temple, they ſignified the plenitude of Science, which hath identity with Eſſence; there was alſo the ſcarlet vail, which ſeemed ever moving, and ſignified pure fire generative, and moving, which ſelected and fixed in clear bodies, is *Urim & Thummim*. For when the four ſpirits of the heavens proceed from the Lord of all the Earth, and were fixed in the North, then take ſilver and gold, and make crowns. There is a ſpiritual and natural uſe of theſe things, the Creator by his abſolute power, may make children of ſtones, but his ordinary power requires means; and becauſe the inſenſible things ſhould make his love to man more apparent; he commandeth

Exc. 28. 5: 14, 16.

Luc. 6: 5, 8, 11

mandeth the Ark of *Noah*, and the Ark of the Teſtimony, to be made after the proportion of mans body, the length ſix times the breadth, and ten times the thickneſs; in which numbers are contained all perfections. Yet is objected, they were not commanded to be made, but to be put into the breaſt-plate. The great and glorious works of God are not unknown unto himſelf, but unto us, they are by preſent command, or by ſucceſſive courſe, as the firſt fruits were ſupernatural; and again, the trees brought forth the ſame year, according to their natural courſe and perfection: alſo the word Eſſence, containeth the natural & ſpiritual condition of bodies, which are ſo faſt connexed, that the true and natural Eſſence, is with great difficulty made apparent, although the matter be but as a light caſe to the form: In generation it moves a *non ente ad ens*, in corruption it moves *ab ente actu ad non ens*. Alſo ſome things have exiſtence by the

Gen. 6:14.

Exo. 28:30

ſubject, which have no Eſſence in nature, neither are ſaid to be created, as darkneſs, and ſilence, and things of putrefactive kind. So in the putrefaction of the Creature, that is not properly ſaid to be made, which by an inward power doth purge it ſelf by ebullition, and a kind of new generation, as doth the pure ſulphur of Metal, the Artiſt being but as a Mid-wife; ſo that there is a neceſſary difference betwixt that which hath being by the power of Gods work, and the work of man; for no effect is ſaid to be neceſſary from the firſt and remote cauſes, but from the ſecond and neerer; as in the ſpiritu-

Eſa. 32:17. al operation in man, the work of Righteouſneſs is peace, and the effect, quietneſs and aſſurance for ever. Alſo taking away Evening and Morning, which is mixed knowledge, the light of the ſeven dayes ſhall be a perpetual bleſſing, and perfect knowledge. Now to deſcend again to the Philoſophers, *Morien Romanus* ſaith, *ſecretum ſecretorum*

ſecretorum eſt illa diſpoſitio, quamanibus perfici non poteſt. Hæc enim diſpoſitio eſt naturarum mutatio. Another ſaith, *Ars ergo poſt contemplationem omnium horarum ſequitur naturam, & recipit ſpiritus natura immundos, & eos ſublimando ſubluerat & mundat, & tunc volendo fugere ab igne, ars miniſtrat naturas & natura eos convertit in corpora munda fixa, & de cæteris natura corporum dominabitur natura ſpirituum in æternum, per hoc ingenium mirabile.* Bezaleel had the ſpirit of wiſdom, underſtanding and knowledge, which are the means to attain this effect, and his ends directed to deviſe works in gold, ſilver and braſs, which although in ſound of words they ſeem inferiour, yet they are in exaltations in Art progreſſive to the producing of *Vrim & Thummim*. For all the glorious furniture of the Tabernacle was not for worldly pomp, but for ſpiritual myſterie and beauty of the Doctrine of the Law and the Goſpel: ſo in natural things, there is no greater

Exo: 31: 3, 4.

myſterie

myſterie than that the incorrupted quality of pure ſulphur, ſhould have regal power and reſt, eternally viſible, ſhining as the Sun in glory. As a man is chiefeſt of the Creatures, ſo gold is pureſt of bodies, Lord of ſtones, and nobleſt of Metals, which one cals *ſecretum magnum Dei*, and another ſaith, *ille ſpiritus in Auro idem eſt cum ſpiritu generante omnium creaturarum: eſtque eadem unica generativa natura per omnia diffuſa.* And as the Sun is chiefeſt amongſt celeſtial bodies, ſo his ſpirit doth raign over the fourfold nature, and being corporate is without ſhadow. One of the Rabbins ſaith, in the ſecond Temple they made *Urim & Thummim*, therefore that which hath been done, may be done, although the materials be concealed. For good in a better, is ever more excellent; but if *Phidias* gave him rude and obſtinate ſtuff to carve, let his art do what it can, his work will want the beauty. And becauſe nature of her ſelf cannot attain her higheſt

Iſa. 45: 2, 3

higheſt perfection, the Artiſt muſt break the gates of braſs, and cut in pieces the barres of iron, that is ignorance, and the matter of the Elements, whereby the treaſures of darkneſs, and incorporeal ſubſtances are hidden from us, but being removed, the inviſible Eſſence is apparent, as the chariots of fire about *Eliſha*. 2Kin: 6:17

Theſe Rabbins alſo hold every natural beginning to be either matter, or the cauſe of matter, *viz.* The four Elements *ſub nutu Dei*, which they expreſs in Numbers and figures, for number is Unity folded up, and Unity is number unfolded. The Mathematical number is collected of many Unites, as a line of many points; And number is ſaid to be formed, and material ſignifying *Principia & Elementa*, becauſe *vocabulum naturale eſt ſymbolum numeri*, which is expreſſed in the ſetting of the precious ſtones four rowes, three in a row, four to ſhew the natural perfection, and three the inward generation; as three and four the Exo: 28:17

artificial

artificial exaltation. For theſe na-
Rev. 21: 18 tural bodies do not ſhew forth their vertues, until they be made ſpiritual; the precious ſtones ſignified the excellency of gifts in the Teachers, and the *Vrim & Thummim* the gifts of grace in the heart; becauſe the central vertues are their materials, *quia virtutes formant ad ſpeciem.* In things of greateſt concordance are greateſt vertues; for that which is moſt abundant in vertue, doth moſt excel in glory and beauty: *Bezaliel* hath the ſpirit of knowledge to deviſe works in gold, therefore his invention muſt neceſſarily conſider the poſſibility from the object, and how to work upon the form, as well as upon the matter, and upon the center as upon the ſuperficies: For ſeeing the perfection of the matter is glorious, the perfection of the form muſt neceſſarily be more glorious; becauſe the bodily nature ſhall eternally predominate: In the Creation the ſubſtance of the Sun was light corporate

porate the fourth day, light is never without heat, and radical heat is the *occultum corporis*, which augmented and fixed, ſhines as the Sun in glory, which ſhews the majeſty of nature as in a liquid glaſs; notwithſtanding, that which is ſowed is not quickned, except it die, and it is a rule amongſt the Philoſophers: *Ad perfectionem omnium Artium requiritur renaſcentia.* To like purpoſe another ſaith: *Corpus ad omnes perferandas miſerias eſt ordinatum. Oportet enim tranſire per ignem & aquam & renaſci, aliter in requiem eternam ingredi non poterit.* And another ſaith, *Poſt reſurrectionem habemus gloriam & fortitudinem ſempiternam tunc gaudebunt omnes in proſperitate magnâ qui ſciunt noſtrum progreſſum.* So the end of every intention ſhews the beginning, the Creatures were made perfect, and to be perfect; for the formal and final cauſe is the ſame, the difference is in the perfections. Some hold that the ancient Philoſophers by this holy art have be- 1 Cor. 5:37

come

come Prophets: And becauſe *Adam* his dominion of the creatures was the knowledge of their natures and Properties, by this Science he knew the world ſhould be twice deſtroyed: For both fire and water are neceſſarily required to the purification of the creature. And as ſenſe is the light of nature, ſo reaſon is the perfection of ſence, & by example we ſee with others eys, but by reaſon with our own. Notwithſtanding we may conſider *Tubal-Cain*, who was an inſtructer of every Artificer in braſs and iron, that is (ſaith the Philoſopher) a perfect Maſter in the decoction of Mineral vertue, which *Damogerger* calleth *ferrum*. *Et Aurora conſurgens* hath theſe words: *Ego ſum ferrum ſiccum & aurum & forte, piſtans & piſtatum omne bonum: Et non eſt res mundi agens actionem meam. Per me enim generatur ſecretum ſecretorum, quando convaleſco à languoribus, tunc habeo vitam leonis rugientis, &c. Etiam* Raym Lullius, *Abſque ferro homines ſuam vi-*

Gen. 4. 22

tam

tam ſuſtentare non poſſe: Iterum Ferrum poteſt quod aurum non poteſt, ſeipſum mortificat, ſeipſum vivificat, ſeipſum rubore decorat. And this operative ſpirit is the regal ſulphur, which queſtioneth in *Merlin* his Allegory. Where are mine enemies that would not that I ſhould raign over them? bring them hither, that I may ſlay them. The Antimonial and Arſenical ſpirits muſt be vanquiſhed, for onely to the benign, gentle, and moſt ſuffering *Mercurial* ſpirit is given abſolute victory: *Lux ſata eſt juſto*, &c. Therefore ſow light, and reap perfection, ſow Pſ: 97: 11: gold, and reap the internal beauty. Notwithſtanding the philoſophers work is not upon gold, no more than a man doth ride upon a block, becauſe he mounts a great horſe by it: but their is uſe of it. And one ſaith, gold is diſſolved by wiſdom, therefore in the power of Art to better, yet the faſt locked body muſt not only be made relative, and the exterior form deſtroyed, but from the crude nature, and confu-

ſed

ſed ſubſtance doth naturally ariſe, a ſubtil white fume, which is ſaid to be *vita quædam unica omnia replens, colligans & connectens*, that is, *aqua clariſſima putrefactionis*, and being corporated is clear as a Cryſtal looking glaſs, and then called *ens enti admixtum eſſentia compoſita & Urim*, alſo by help of the ſame pure body (ſave that *forma ex materia non naſcitur*) is produced a more perfect ſubſtance brighter than a carbuncle, giving ſufficient light to read by, which is called *eſſentia ſimplex, ens omnis privationis expers & Thummim*. For the creature ſhall
Rom: 8: 21 be delivered from the bondage of corruption, unto a glorious liberty, and the animality being changed into ſpirituality, the corporal and ſpiritual vertues are eternally fixed.
Iſa: Holl: de mi: Some hold a glorified body ſhall
Dan: 12: 3: be like a Chryſtal Lanthorn, with a taper in it, and like them men ſhall differ in glory. Certainly the wiſe ſhall ſhine like the brightneſs of the firmament, and the Creator hath given power to men to manifeſt

nifeſt the redintegration of the world, by a lineary and ſucceſſive courſe in ſhort time, which himſelf ſhall make apparent, when time ſhall ceaſe. But *de entibus â fortuna non poteſt eſſe veritas, nec ſcientia*: Alſo we muſt ſpecially remember onely the homogeneal nature, is capable of ſo high excellence, which *Bezaleel* did work upon, and hath the ſpirit of knowledge, which word in the original, is uſed for ſenſe and experience, and he made all the Lord commanded *Moſes*, who might make nothing, ſave that he hath ſeen a pattern of in the Mount. Therefore *Bezaleel* was at leaſt equal to thoſe of the ſecond Temple, and the ancient Philoſophers, It ſeems alſo the Prophets were not ignorant of theſe things; for there is mentioned of the ſtones of fire attained by wiſdome, the ſtone of Tinne in the hand of *Zerubabel* by the treaſures, and ſtone of darkneſs, and as it were fire turned up, yet they knew not the order of

Exo. 31. 2. Heb. 8. 5.

Ezc. 28. 13, 14, 16. Zach. 4. Eſay 4. 5. Iob, 28, v. 5, 6.

C making

making the phyſical and Metaphyſical bodies. For in nature many things are produced by habitual vertue, which ſeem incredible.

Sir

SIR GEORGE RIPLYE'S EPISTLE TO King *Edward* unfolded.

THis Epiſtle as it was imediately written to a King, who was in his generation, both wiſe and valiant, ſo it doth compriſe the whole ſecret, both learnedly deſcribed, and yet Artificially vailed, yet as the Author teſtifieth, that in this Epiſtle he doth plainly untie the main knot. So I can and do teſtifie with him, that there is nothing deſireable for the true attaining of the myſterie, both in the Theory and Practick

of it, which is not in this ſhort Epiſtle fully taught. This then I intend as a key to all my former writings, and aſſure you on my faithful word, that I ſhall not ſpeak one word doubtfully or myſtically, as I have in all my other writings, ſeeming to aver ſome things which taken without a figure, are utterly falſe, which we did onely to conceal this Art: This key therefore we intend not to make common; and ſhall intreat you to keep it ſecret to your ſelf, and not to communicate it, except it be to a ſure friend, who you are confident will not make it publick. And this requeſt we make upon very good grounds, knowing that all our writings together, are nothing to this, by reaſon of the contradictions wch we have vvoven into them, which here is not done in the leaſt meaſure. I ſhall therefore in this Epiſtle take up a new method, and that different from the former, and ſhall firſt draw up the ſubſtance of the Philoſophy couched

in

in this Epiſtle, into ſeveral Concluſions, and after elucidate the ſame.

The firſt Concluſion is drawn from the nineth ſtave of this Epiſtle, the eight firſt ſtaves being only complemental, and that is, That as all things are multiplyed in their kind, ſo may be Mettals, which have in themſelves a capacity of being tranſmuted the imperfect into perfect.

The ſecond Concluſion in the tenth ſtave is, That the main ground for the poſſibility of tranſmutation, is the poſsibility of reduction of all Mettals, and ſuch Minerals as are of Mettalick principles, into their firſt Mercurial mater.

The third Concluſion is in the eleventh ſtave, That among ſo many Mettaline or Mineral Sulphurs and ſo many Sulphurs there are but two that are related to our work, which Sulphurs have their Mercuries eſſentially united to them.

The fourth concluſion from the

ſame ſtave is, That he who underſtands theſe two Sulphurs and Mercuries aright, ſhall find that the one is the moſt pure red Sulphur of gold, which is Sulphur in *manifeſto* and Mercurius *in occulto*, and that other is moſt pure white Mercury, which is indeed true quickſilver, in *manifeſto* and Sulphur in *occulto*, theſe are our two principles.

The fifth Concluſion from the twelfth ſtave is, That if a mans principles be true, and his operations regular, his event wil be certain, which event is no other than the true myſtery.

Theſe Concluſions are but few in number, but of great weight, the amplification, illuſtration, and ilucidation therfore of them will make a Son of Art truly glad.

For the firſt, Foraſmuch as it is not for our purpoſe here to invite any to the Art, onely intending to lead and guide the Sons of Art; we ſhall not prove the poſſibility of Alchimy, by many arguments, having done it abundantly in another Treatiſe.

tiſe. He then that will be incredulous, let him be incredulous, he that will cavil, let him cavil; but he whoſe mind is perſwaded of the truth of the Art, and of its dignity, let him attend to what is in the Illuſtration of theſe five Concluſions diſcovered, and his heart ſhall certainly rejoyce.

We ſhall therefore briefly Illuſtrate this firſt Concluſion, and inſiſt there more largely, where the ſecrets of the Art are moſt couched.

For this firſt then which concludes in effect the truth of the Art, and its reality, he that would therein be more ſatisfied in it, let him read the Teſtimoniy of all Philoſophers, and he that will not believe the Teſtimones of ſo many men, being moſt of them, men of renown in their own time, he wil cavill alſo againſt all other Arguments.

We ſhall onely hold to *Riplyes* Teſtimony in this our key, who in the fourth ſtave, aſſures the King that

that at *Lovain* he first saw the greatest and most perfect secrets, namely the two Elixers; And in his following verses, craves his confident credit, that he hath himself truly found the way of secret Alchimy, and promiseth the discovery of it to the King, onely upon condition of secrecy.

And in the eighth stave, though he protests never to write it by pen, yet proffers the King at his pleasure, to shew him ocularly the red and white Elixer, and the working of them, which he promiseth will be done for easie costs in time. So then he that will doubt the truth of the Art, must account this famous Author, for a most simple mad Sophister, to write and offer such things to his Prince, unless he were able in effect to do what he promised, from which imputation his writings, and also the histories of him, of his fame, gravity, and worth will sufficiently cleer him.

We now come to the second Con-

Concluſion, the ſubſtance of which is, that all Mettals and bodies of Metaline principles, may be reduced to their firſt Mercurial matter, and this is the main and chief ground for the poſſibility of tranſmutation. On this we muſt inſiſt largely & fully, for (truſt me) this is the very hinge on which our ſecrets hang.

Firſt, then know that all Mettals, and ſeveral Minerals have ☿ for their next matter, to which (for the moſt part, nay indeed alwayes) there adheres, and is concoagulated an external Sulphur, which is not Mettaline, but diſtinguiſhable from the internal kernel ofthe Mercury.

This Sulphur is not wanting even in common *Argent vive*, by the Mediation of which, it may be precipitated into the form of a dry pouder. Yea and by a liquor well known to us, (though nothing helping the Art of tranſmutation) it may be ſo fixed, that it may endure all fires, the Teſt and Coppel,

pel, and this without the addition of any thing to it, the liquor (by vertue whereof it is fixed) coming away intire, both in its *Pondus* and vertue.

This Sulphur in gold and silver is pure, in the other Mettals less pure, therefore in gold and silver it is fixed, in other it is fugitive, in all the Mettals it is coagulated in Mercury or Argent *vive*, it is coagulable in gold, silver, and Mercury, this Sulphur, is so strongly united, that the Antients did ever judge Sulphur and Mercury to be all one, but we by the help of a liquor, the invention of which, in these parts of the World we owe to *Paracelsus* (though among the *Moores* and *Arabians* it hath been and is (at this day) commonly known to the acuter sort of *Chymists*) by this I say we know that the Sulphur which is in Mercury coagulable, and in the Mettals coagulated, is external to the nature of Mercury, and may be separated in the form of a tincted Met-

Mettalick Oyle, the remaining Mercury being then void of all Sulphur, ſave that which may be called its inward Sulphur, and is now inincoagulable of it ſelf (though by our Elixer it is to be coagulated, but of it ſelf, it can neither be fixt nor precipitated, nor ſublimed, but remains unaltered in all corroſive waters, and in all digeſtions of heat. One way then of Mercury azating all Mettals and Minerals, is by the liquor *Alcabeſt*, which out of all ſuch bodies as have Mercury in their conſtitution, can ſeparate a running *Argent vive*, from which *Argent vive* all its ſulphur is then ſeparated, ſave that onely which is internal and central to the Mercury, which internal Sulphur of Mercury no coroſive can touch, Next to this way of univerſal Reduction, there are alſo ſome other particular wayes, by which ♄ ♃ ♂, yea, even ♀ and ☿ may be reduced into a running quick-ſilver, by the help of Salts, which be-

becauſe (being corporeal, they pierce not ſo radically as the fore named liquor doth, they therefore do not ſo ſpoile the Mercury of its Sulphur but that as much Sulphur as there is in common Mercury, ſo much alſo there is in this Mercury of the bodies, onely this Mercury hath ſpecificated qualities according to the nature of the Mettal or Mineral, from which it was extracted, and from that reaſon (as to our work, which is to diſſolve perfect *ſpecies* of Mettals) it hath no more vertue than common *Argent vive:* There is then but only one humidity, which is applicable unto our work, which certainly is neither of ♄ nor ♀, nor is drawn from any thing, which nature hath formed, but from a ſubſtance compounded by the Art of the Philoſopher. So then, if a Mercury drawn from the bodies, have not onely the ſame deficiency of heat and ſuperfluity of foeces as common Mercury hath, but alſo a diſtinct ſpecificated form, it

muſt

muſt (by reaſon of this its form) be ſo much the farther remote from our Mercury then common *Argent vive* is.

Our Art therefore is to compound two principles (one in which the ſalt, and another in which the Mercury of nature doth abound) which are not yet perfect, nor yet totally imperfect and by conſequence) may therefore (by our Art be exalted with that (which is totally perfect, cannot be) and then by common Mercury to extract not the *Pondus*, but the celeſtial vertue out of the compound, which vertue (being fermental) begets in the common Mercury an off-ſpring more noble than it ſelf, which is our true *Hermaphrodite*, which will congeal it ſelf, and diſſolve the bodies; obſerve but a grain of Corn in which ſcarce a diſcernable part is ſprout, and this ſprout, if it were out of the grain, would dye in a moment; the whole grain is ſowen, yet the ſprout onely produceth

ceth the herb: So is it in our body, the fermental ſpirit that is in it, is ſcarce a third part of the whole, the reſt is of no value, yet all is joyned in the compoſition, and the *fæculent corporeous*, part of the body comes away with the dreggs of the Mercury. But beyond the example given of a grain, it may be obſerved that the hidden and ſpiritual vertue of this our body, doth purge and purifie its matrix of water, in which it is ſowen, that is, it makes it caſt forth a great quantity of filthy earth, and a great deal of Hydropical ſaline moiſture. For inſtancemake thy waſhings (for a try-all) with pure and clean fountain-water, weigh firſt a pint of the ſame water, and take the exact weight of it, then waſh thy compound eight or ten times, ſave all the fæces, weigh thy body and Mercury exactly, weigh thy fæces being very dry, then diſtill or ſublime all that will ſublime a very little quick Mercury will aſcend; then put the Reſidue of the fæces in a crucible, ſet them

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on the coals, and all the fæculency of the Mercury will burn like a coal, yet without fume; when that is all conſumed, weigh the remaining fæces, and thou ſhalt find them to be two thirds of thy body, the others being in the Mercury, weigh the Mercury which thou ſublimedſt, and the Mercury prepared by it ſelf, and the weight of both will not recompence thy Mercury weight by farre. So then boile up thy water to a skin, in which thou madeſt thy Lotions, for that is a thick water: and in a cool place thou ſhalt have Chriſtals, which is the ſalt of Mercury Crude, and no way fit for Medicines; yet it is a content for the Artiſts to ſee how the Heterogeneyties of Mercury are diſcovered, which no other Art ſave the liquor of *Alcaheſt* can do, and that in a deſtructive, and not a generative way as this is, for this operation of ours is made between male and female, within their own kind, between which there is a ferment which effecteth that which no other thing

thing in the world could do. In all truth, I tell you, that if you should take our imperfect compound body, *per se*, and Mercury *per se*, and them alone, though you might bring out of the one a most pure Sulphur, and out of the other Mercury of Mercury, which is the nut of Mercury, yet with these thou couldst effect nothing, for fermental virtue is the wonder of the World, and it is by it, that water becomes Herbs, Trees, and Plants, Fruits, Flesh, Blood, Stones, Minerals and every thing, look then for it onely, and rejoyce in it as in a deservedly invaluable treasure; Now know that fermentation, work not out of kind, neither do salts ferment Metals; Wilt thou know then whence it is that some fixt Alcalyes do extract a Mercury out of Minerals, and out of the more imperfect Metals, consider then, that in all these bodies the Sulphur is not so radically mixt and united, as it is in Silver and Gold. Now Sulphur is of Kin to divers Alcalyes, that are ordi-

ordinarily diſſolved or melted with it, and by this means the Mercurial parts are diſjoyned, and the *Argent vive* is by fire ſeparated. The Mertury thus ſeparated, is ſpoyled of its Sulphur when as indeed there needs onely a depuration of the Sulphur by ſeparating the impure from the pure; but theſe ſalts having ſeparated the Sulphur do leave the Mercury worſe, that is, more eſtranged from a Metallick nature, than it was before, for in its compoſition that Sulphur of Saturn will not burn, but though it be ſublimed, calcined, made ſugar, or vitrefied, yet by fire and fluxes it ſtill returns to the ſame it was in before, but its Sulphur being (as is aforeſaid) ſeperated, will take fire, if joyned with Salt-peter, even as common Sulphur doth, So that the Salts act on the Sulphur of which they rob the Mercury, they act not for want of ferment which is not to be found, but onely among Homogeneall things. Therefore the ferment of bread leavens not a ſtone, nor doth

the ferment of any animal or vigetable, ferment a mettal or mineral.

So then, though out of Gold thou mighteſt obtaine a Mercury by the help of the Liquor, of the firſt ens of Salt, yet that Mercury would never accompliſh our work, whereason the otherſide made out of Gold by our Mercury, though there be three parts of our Mercury to one of Gold, This Mercury I ſay will by continual digeſtion) accompliſh the whole work, marvell not then, that our Mercury is more powerfull, which is prepared by Mercury, for certainly the ferment, which commeth between the compound Body and the Water, cauſeth a death, and a regeneration, it doth that, which nothing in the world can do, beſides it ſevers from Mercury a terreſtreity, which burns like a Coale, and an Hydropical humor melting in common water, but the reſidue is acuated by a Spirit of life, which is our true embryonated Sulphur of

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our water, not visible, yet working visibly; We conclude that all operations for our Mercury but by common Mercury, and our body according to our Art are erronious, and will never produce our mystery, although they be other wise never so wonderfull. For as the Author of the Newlight saith, No water in any Island of the Phylosophers, was wholesom, but that which was drawn out of the reines of the Soll and Luna. Wilt thou know what that meanes? Mercury in its ponderus and incombustibility is Gold fugitive, our Body in its purity, is called the Phylosophers Luna being farre more pure than the imperfect mettals and its Sulphur also as pure as the Sulphur of Soll, not that it is indeed Luna, for it abides not in the fire, now in the composition of these three (1) our common Mercury and the two principles of our compound there interceeds, the ferment of Luna, out of which though it be a Body, proceeds yet a specificating odor: yea and oft

the pondus of it is diminiſhed: If the compound be much waſht, after it is ſufficiently clean. So then the ferment of Soll and Luna interceeds in our compoſition, which ferment begets an offspring, more noble than it ſelf a 10000fold, whereas ſhould'ſt thou work on our compound Body by a violent way of Salts, thou ſhould'ſt have thy Mercury by farre leſs noble, than the Body, the Sulphur of the Body being ſeparated and not exalted by ſuch a progreſs.

We now come to the third concluſion, which is that among all metalline and mineral Sulphur there are onely two, that belong to our work, which two have their Mercuries eſſentially united with them. This is the truth of our ſecrets, though we (to ſeduce the unwary) do ſeem to aver the contrary, for do not think that (becauſe we do inſinuate two waies, therefore) we really mean as we ſay, for verily (as witneſſeth *Ripley*) There is

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no true principles but one, Nor have we but one matter, nor but one way of working upon that matter, nor but one regimen of heat, and one linear way of proceeding.

Theſe two Sulphurs as they are principles of our work, they ought to be homogeneal, for it is onely Gold ſpiritual that we ſeek, firſt white, then red, which Gold is no other then that which the vulgar ſee, but they know not the hidden ſpirit that is in it. This principle wants nothing but Compoſition, and this compoſition muſt be made, with our other crude white Sulphur which is nothing but Mercury vulgar, by frequent cohobation of it upon our Hermaphroditical Body, ſo long till it be come a fiery water.

Know therefore that Mercury hath in its ſelf a Sulphur, which being unactive, our Art is to multiply in it a living active Sulphur, which comes out of the loyns of our Hermaphroditical Body, whoſe father

is a metal and his mother a mineral, Take then the moſt beloved daughter of Saturn, whoſe armes are a circle Argent, and on it a ſable croſs on a blackfield, which is the ſignall note of the great World, eſpouſe her to the moſt warlike God, who dwels in the houſe of Aries, and thou ſhalt find the Salt of Nature, with this Salt acuate thy water, as thou beſt knoweſt, and thou ſhalt have the Lunary bath, in which the Sun will be amended.

And in all truth I aſſure thee, that although thou hadſt our body Mercurialized (without the addition of Mercury of any of the metals) made *per ſe*, that is without the addition of Mercury, it would not be in the leaſt profitable unto thee, for it is our Mercury onely, which hath a Celeſtial form and power, which it receives, not onely, nor ſo much from the compound body, as from the fermental virtue which proceeds from the compoſition of both the body and the Mercury, by which is

produced

produced a wonderfull Creature: So then let all thy care be to marry Sulphur with Sulphur, that is our Mercury which is imprægnated, which Sulphur, muſt be eſpouſed with our ☉ then haſt thou two Sulphers married and two Mercuries of one off ſpring, whoſe father is the ☉ and ☽ the mother.

The fourth Concluſion makes all perfectly plain, which hath been ſaid before, namely that theſe two Sulphurs are the one moſt pure red Sulphur of Gold, and the other of moſt pure clean white Mercury.

Theſe are our two Sulphurs, the one appears a coagulated body, and yet carries its Mercury in its belly: the other is in all its proportions true Mercury, yet very clean and carries its Sulphur within its ſelf, though hidden under the form and fluxibilitie of Mercury.

Sophiſters are (here) in a labyrinth, for because they are not acquainted

with metalline love, they work in things altogether heterogeneal, or if they work upon metalline bodies, they yet either joyne males with males, or else females with females, or else they work on each alone, or else they take males, which are charged with natural inabilities, and females whose matrix is vitiated. Thus by there own inconsideration they frustrate their own hopes, and then cast the blame upon the Art, when as indeed it is onely to be imputed to their own folly, in not understanding the Phylosophers.

I know many pittifull Sophisters do dote on many Stones, vigitable, animal, and mineral, and some to those add the fiery Angelical, Paradaical Stone, which they call a Wonder working essence, and because the mark they aim at, is so great, the Waies also, by which they would attain their Scope, they make also a double, one Way they call the *Via Humida*, the other, the *Via Sicca*, (to use their languages).

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The latter Way is the labirinthian path, which is fit onely for the great ones of the earth to tread in, the other the dedalean path, an easie way of small cost for the poor of the world, to enterprize.

But this I know and can testifie that there is but one Way, and but onely one Regimen, no more Colours than ours, and what we say or write otherwise, is but to deceive the unwary, for if every thing in the world ought to have its proper causes, there cannot be any one end, which is produced from two waies of working on distinct principles. Therefore we protest and must again admonish the Reader that (in our former writings) we have concealed much, by reason of the two waies we have insinuated, which is the play of children, and the work of women, and that is decoction by the fire, and we protest that the lowest degree of this our work, is that the matter be stirred up, and may hourly circulate without feare of

of breaking of the vessel, which for this reason ought to be very strong, but our linear decoction is an internal work, which advances every day and hour, and is distinct from that of outward heat, and therefore is both invisible and insensible. In this our work, our Diana is our body when it is mixed with the water, for then all is called the Moon, for Laton is whitened, and the W man beares rule, our Diana hath a wood, for in the first dayes of the Stone, our body after it is whitened grows vegitably. In this wood, are at the last found two Doves, for about the end of three weeks, the soul of the Mercury ascends, with the soul of the disolved Gold, these are in folded in the everlasting armes of Venus, for in this season the confection are all tincted with a pure green colour, these Doves are circulated seven times, for in seven is perfection, and then they are left dead, for they then rite and move no more, our Body is then black like to a Crowes bill, for in this operation

tion all is turned to pouder, blacker than the blackeſt. Such paſſages as theſe we do ottentimes uſe, when we ſpeak of the preparation of our Mercury, and this we do to deceive the ſimple, and it is alſo for no other end that we confound our operations ſpeaking of one, when we ought to ſpeak of another, for if this Art were but plainly ſet down, our operatiations would be contemptible even to the fooliſh. Therefore believe me in this, that becauſe our workes are truly Natural, we therefore do take the liberty to confound the Phyloſophers work, with that which is purely Natures work, that ſo we might keep the ſimple in ignorance, concerning our true Vinegre, which being unknown, their labor is wholly loſt.

Let me then (for a cloſe) ſay onely thus much; Take our Body which is Gold, and our Mercury which is ſeven times acuated by the marriage of it, with our Hermaphroditicall Body

Body, which is a Chaos, and it is the ſplendor of the ſoul of the God Mars, in the earth, and water of Saturn, mix theſe two in ſuch a pondus as nature doth require, In this mixture you have our inviſible fires, for in the water our Mercury is an active Sulphur or mineral fire, and in the Gold a dead paſſive, but yet actual Sulphur now when that Sulphur of the Gold is ſtirred up and quickned, there is made between the fire of nature which is as the Gold, and the fire againſt nature, which is in the Mercury, a fire partly of the one and partly of the other, for it partakes of both, and by theſe two fires thus united into one, is cauſed both Corruption (which is Hnmiliation) and Generation (which is Glorification and Perfection:) Now know that God onely governs this way of the internal fire, man being ignorant of the progreſs thereof, onely by his reaſon beholding its operations, he is able to diſcern that it is hot, that is, that it doth perform

form the action of heat, which is decoction, In this fire there is no ſublimation, for ſublimation is an exaltation, but this fire is ſuch an exaltation, as that beyond it, is no perfection.

All our work then is onely to multiply this fire, that is to circulate the body ſo long until the vertue of the Sulphur be augmented. Again this fire is an inviſible Spirit, and therefore not having dimentions, is neither above nor below, but every where in the Sphere of the activity of our matter in the Veſſel; So that though the material viſible ſubſtance do ſublime and aſcend by the action of the elemental heat, yet this ſpiritual virtue is alway as well in that which remains in the bottom, as in that which is in the upper part of the Veſſel. for it is as the ſoul in the body of man, which is every where at the ſame time, and yet bounded or termined in none.

This is the ground of one Sophiſm

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of ours, (*viz.*) when we ſay that in this true Philoſophical fire, there is no ſublimation, for the fire is the life, and the life is a ſoul, which is not at all ſubject to the dimenſions of Bodies, Hence alſo it is that the opening of the Glaſs or cooling of the ſame during the time of working kils the life or fire, that is in this ſecret Sulphur, and yet not one grain of the metal is loſt. The elemental fire then is that which any child knowes how to kindle and govern, but it is the Philoſopher onely, that is able to diſcern the true inward fire for it is a wonderful thing, which acts in the body, yet is no part of the body. Therefore the fire is a Celeſtial virtue it is uniformed, that is, it is alwaies the ſame untill the period of its operation is come, and then being come to perfection it acts no more, for every Agent, when the end of its action is come then reſts.

Remember then that when we ſpeak of our fire which ſublimes not, that thou do not miſtake and think that

that the moiſture of the compound which is within the Glaſs ought not to ſublime, for that it muſt do anceſantly, but the fire that ſublimes not, is the metalline love, which is above and below and in all places alike. Now then for a cloſe to all that hath been ſaid, learn and be well adviſed what matter you take in hand, for an evil ſeed how laies an evil Egg, as the proverb hath it, let thy ſeed be pure, and thy matrix alſo pure, then ſhalt thou ſee a noble offſpring, let the fire without be ſuch, as in which our confections may play to & fro unceſſantly, & this (in a few daies) will produce that which thou moſt longeſt for, the Crows Bill.

To the Readers.

Whereas this Book is to be Printed by a well-willer to all men, that love knowledge more than riches, and to be cenſured by all men: I deſire no man to aſſent, unleſs his reaſon do move him: therefore I am contented that every man, upon the reading thereof, ſhall have his free vote; if he praiſe my work, that will make me neither fatter nor more proud; if de diſpraiſe it, that will make me no leaner, nor abate the courage of my noble mind: for the truth is, that my minde is a ſize too great, to value, or regard the ſpeeches of the common

people, more than the chattering of Magpyes, or the pratling of Parrots. So I take my leave,

At Westminster, this
10. of *March.* 1643.

Your loving Friend,
G. P.

A

CAVEAT

FOR

ALCHYMISTS,

OR,

A warning to all ingenious Gentlemen, whether *Laicks* or *Clericks*, that ſtudy for the finding out of the Philoſophers Stone; ſhewing how that they need not to be cheated of their Eſtates, either by the perſwaſion of others, or by their own idle conceits.

The firſt Chapter.

WHereas I am ſhortly to demonſtrate before the High and Honourable Court of Par-

liament in *England*, that there is ſuch a thing feaſible as the Philoſophers Stone; or to ſpeak more properly, an Art in the tranſmutation of Mettals, which will cauſe many a thouſand men to undo and begger themſelves, in the ſearching for the ſame: I cannot chuſe but to publiſh theſe advertiſements, for that is a fundamental point in my Religion, to do good to all men, as well enemies as friends: If I could be ſatisfied, that the publiſhing thereof, would do more good than hurt; then the world ſhould have it in plain terms, and as plain as an Apothecaries receit: But in regard that I have often vowed to God Almighty upon my knees, to do the greateſt good with it, that my underſtanding could perſwade me unto, I have craved the advice of the Honourable Parliament, for that I have ſtrongly conceived an opinion, that by the well contriving of the uſe of it, the worlds ill manners may be changed into better: if this can be done, then I ſhould break my

vow

vow to God, if I ſhould not do my beſt endeavours, and therefore I dare not to cheat God Almighty (having obtained this bleſſed ſcience of his free gift) and go into a corner, and there eat, drink and ſleep like a ſwine, as many have done before me, upon whom this bleſſed knowledge, hath been unworthily beſtowed: but had rather improve it to his glory, if my counſel craved ſhall ſo think fit. But howſoever my meaning is to do ſome conſiderable good with it howſoever, that is, to make my ſelf a ſea-mark, to the end, that no ingenious Gentleman ſhall from henceforth be undone by the ſearching for this noble Art, as many have heretofore been

Therefore my firſt Caveat ſhall be to ſhew, that no man needs to be damnified above the value of 20. s. to try whether he be in a right way to it, or not?

The ſecond Caveat ſhall be, to ſhew a way how to try whether any wandring Alchymiſt, that promiſeth golden mountains, know any thing or not?

The third Caveat ſhall be, to ſhew how any mans Judgement ought to be grounded by a Concordance of the beſt books, before he fall to practice?

The fourth Caveat ſhall be, to ſhew which are falſe books, and which are true ones, to the end that every ſtudent in this excellent Art, may trouble himſelf with fewer books, till he hath made a Concordance, and hath gathered the ſame out of the ænigmatical diſcourſes, and hieroglifical figures, wherein this Art is hidden, and never to be found in plain terms, nor written plainly in any receipt.

Well for the firſt Caveat, that no man needs to be damnified above 20. s. to know whether he be in a right way, or not, let him be pleaſed to conſider, that without *putrefactio unius*, there can be no *generatio alterius*; as in all other ſublunary bodies, as well Animals as Vegetables, right ſo in Minerals and Metals.

Therefore he that cannot take one ounce

ounce of the filings of copper, or any other baſe Mettal, and by an ingenious addition of a Mineral moiſture of the ſame kind, putrefie the ſame in a few moneths, and make it totally volatil, except a few fæces of no conſiderable weight, then he is out of the way, and is not to meddle with gold or ſilver, or any thing of great price: for he ſhall never obtain his deſire, (though he ſpend his whole life, time and eſtate.

Alſo he that hath not gathered a Concordance, by reading of books, which cannot be controlled by humane wit, is not fit to begin to practice this noble Art, and not in one part thereof, but in ſix ſeveral parts, which are theſe that follow.

Firſt, it is clear that he muſt have a Mineral ſpirit, before he can diſſolve a Mineral body, or elſe he will work out of kind; and if he think that Quickſilver, which is ſold at the Apothecaries ſhops, is this Mineral ſpirit, then he is deceived, and will find it to be ſo; but the truth is, that if nature had not created quick-

ſilver, this Art could never have been found; not that it can be made the Philoſopical diſſolvent, by any preparation whatſoever, but without it the firſt diſſolvent (for there are three) cannot be gotten: for it onely hath power to ſeparate this Mineral ſpirit, from a crude Mineral, taken from the mine, which the fire hath never touched, and no other thing under heaven can do it elſe, no more than any creature beſides a Bee, can extract hony out of a flower.

Secondly, that he muſt know the ſecret of diſſolution, (which is not by the common way uſed by Alchymiſts, but by the way meant by *Bernardus Comes Treviſanus*, where he ſaith, *hujus diſſolutionis via paucisſimis eſt nota*: and I know not one Alchymiſt this day, nor ever did, to whom, if I ſhould have given him the true diſſolvent in one hand, which is a ponderous bright water, and the diſſolvend in the other hand, which is a powder, or filings of mettal: ye he knew not how to diſſolve it.

Thirdly

Thirdly, he muſt know what is meant by the hollow Oak, a compariſon not very unfit for the furnace, wherein this ſecret of diſſolution, is to be accompliſhed.

Fourthly, he muſt know the reaſon and manner of refixing his bodies when he hath made them volatil, by this ſecret way of diſſolution.

Fifthly, he muſt know the ſecret of projection, which hath beguiled many, when by their great charges ſtudy and labour, they have made the Philoſophers Stone, ſo that they could make no uſe it. For when it is mingled with the imperfect mettals, yea, though prepared philoſophically, not vulgarly, yet there is another thing to be done, before the mettal tranſmuted goeth to the teſt, or elſe all is loſt: and if any one will not believe me, let him read the books of *Raymundus Lullius*, and he ſhall finde in three ſeveral places, in ſeveral books, that after projection, the matter muſt be put in *cineritio*, in *vaſi longo*, but he ſaith alſo, *non intelligas quod ponas plumbum in cineritio:*

cinerition: for there is ſomthing to be ſeparated by the Art of the Philoſopher, before the lead come to do its duty, or elſe all will be gone according to the ſaying: *totum vertitur in fumum, quicquid ineptus agit.*

Sixthly, he muſt know the fire, and the regiment thereof; and alſo the nature, which is to be gentle, continual, compaſſing round about the matter, and not burning it.

And now that I have ſhewed what an Artiſt muſt know, or elſe all his labour and charge is loſt, I wiſh every man to conſider what a hazard he undergoeth, if he meddle without the knowledge of theſe ſix ſecrets, for ſo much as he may very well faile, though he have them, I mean, though he have the Theorick, yet he may fail in the Practick.

Therefore if any ſmoak ſeller, or Wandring Alchymiſt, ſhall come to any ingenious Gentleman that ſtudieth this Art, though he bring with him a recipe that promiſeth golden mountains, and maketh affidivit, I mean that ſearcheth never ſo deeply,

that

that he hath done it, or ſeen it done, which is a common trick amongſt wandring Alchymiſts: believe him not, unleſs he can ſatisfie you concerning all the ſix former mentioned ſecrets, for if you do believe him having not that knowledge, I will give my word for him, that he ſhall cozen you. For there is but *unica via, unica operatio*, to accompliſh any work in Alchymie, which is as hard to be found, as the way to heaven in this world, where there are an hundred Religions, or rather an hundred Sects of Religion, wherein the true Religion is ſmothered and bemiſted, even as the way to make the Philoſophers Stone is, by the idle conceits of men, that are ruled by opinion, more than by knowledge.

As for example, on *Petrus Bonus ferrarienſis* a great learned man, and a Doctor of the chair of an Univerſity, wrote a book called *Margarita Pretioſa*, and penned it moſt admirably, concerning the Philoſophers ſtone, and the way to make it;

and

and when he had done, confessed that he never had made it, yet he guessed indifferent well, but all his directions are not worth a button. I would give an impression of his books away freely, that I had his School-learning, but as for his knowledge, I would not give two pence: whereby it may be seen how easily wise men may be deceived, and therefore let fools look about them before they attempt this noble science.

Also one *Gaston Dulco Clavens*, a great Champion that quarrelled with all oppofers of this sacred Art, and wrote a book, which is greatly esteemed by Alchymists, and seemeth very rational to all those, which have not the practick, wherein he defendeth the truth of this Art by 32 Arguments, and many experiments, which are all false, upon my certain knowledge, and if my purse could speak it, should swear it.

And many others have written upon this subject, which knew nothing but

but what they had collected out of books, to what end, I know not, unleſs it were to draw other learned men unto them, thinking to gain ſome knowledge by their conference.

Alſo another, whoſe name I have forgotten (for it is a great while ſince I read any books) wrote a book intituled *De interitu Alchymiæ*, which is as fooliſh as any of the other, unleſs that when all his hopes were at an end, he thought that ſome man would have come unto him, and confuted him, by ſhewing him the experience of it.

Well thus much for falſe books; now as for true ones, I could name many, that could not be written, but by thoſe that had made certain trial of the work; but for brevity ſake, *and to keep this book within the price promiſed, viz. two pence*, I will name onely four, viz. The Compound of Alchymie, written by *Georgius Ripleus Anglus*, The Hieroglyphical Figures of *Nicholaus Tilamellus*, whoſe body lieth buried

ed in *Paris*: The works of *Raymundus Lullius*; The two books of *Bernardus Comes Trevisanus*: Theſe four men ſhewed by their actions, that they had the Art of the tranſmutation of Mettals. For *Georgius Riplens Anglus*, maintained an Army of ſouldiers at *Rhodes* againſt the Turks, at his own charge: *Nicholaus Tilamellus* builded up ſeven Churches, and ſeven Hoſpitals at *Paris*, and endowed them with good revenues, which may be eaſily proved: *Raymundus Lullius* made gold in the Tower of *London*, to furniſh an *Army* to go againſt the Turks: *Bernardus Comes Trevisanus*, recovered his Earldome again, which he had formerly ſpent in the ſeeking of this Art. And now me thinks, I hear every one demanding, how ſhall we do to find out this grat ſecret?

But *Geber* an *Arabian* Prince, and a famous Philoſopher ſhall anſwer in his own words, viz. *non per lectionem librorum, ſed per immenſam cognitionem, per profundam imaginatio-*

imaginationem, & per aſſiduam praxim: and when all this is done; he concludeth, that *eſt donum Dei Altiſſimi, qui cui vult, largitur, & ſubtrahit.*

Well now me thinks I hear the couſening Alchymiſts, ſaying, what ſhall we do now, we have no other living? To which I anſwer, that I would gladly rid the world of cheaters if I could: but if they muſt needs couzen, then let them trade with thoſe that have ſo little love to art, that they cannot afford to read this book, to defend themſelves, and that will improve the wits of the world very much, ſo that it may poſſibly do more good than hurt: for the truth is that the world is unhappy, only for want of wit, which I have demonſtrated in a little book lately printed, which ſheweth how any Kingdome may live in great plenty, proſperity, health, peace and happineſs, and the King and Governours may live in great honour and riches, and not have half ſo much trouble, as is uſual in theſe times;

and

and if any one ſhall be cheated, and lay the fault upon me for diſcovering of cheats in this book, I cannot help it: for he that is willing to do good, muſt needs do ſome hurt, unleſs men were Angels. But in this caſe I ſee not but my action is juſtifiable: for firſt, I have given every one an antidote againſt cheating, and if they will not take it, let them be cheated, and then I will ſhew them a way to recover their loſſes, by an experiment tryed upon my ſelf: for till I was ſoundly cheated of divers hundred pounds, I thought my ſelf to be a very knowing man: but then I found that I was a fool, and ſo diſdained not to learn wit at any bodies hands that could teach me, whereby I attained a conſiderable quantity of knowledge, which I will not give or change, for any mans eſtate whatſoever; but though I ſped ſo well by being cheated, yet I wiſh all others to take heed, for fear leaſt that their fortunes prove not ſo good as mine.

The

The second Chapter.

WHereas I have profeſſed my ſelf to be an Anti-cheator, it behoveth me to diſcover the ſeveral ways whereby the world is ſo univerſally cheated by the coſening Alchymiſts: and therefore though I could diſcover fourſcore cheats, yet at this time I will onely diſcover fourgrand ones, and ſo conclude.

The firſt ſhall be to diſcover the knavery of *Kelly* the grand Impoſtor of the world, whom the Emperour of *Germany* kept priſoner in a Caſtle, and maintained him honourably, thinking either by fair means or by foule, to get the Philoſophers Stone out of him, who God knows had it not but made divers coſening projections before great men, which by the report thereof, have cauſed many to ſpend all that ever they had; and it cannot be well eſtimated, how many hundred thouſand pounds have been

ſpent in *Europe* about it, ſince that time, more than before.

And thus one of his projections was made before three great men ſent over by Q. *Elizabeth*, to ſee the truth of the buſineſs. He gave order to them to buy a warming panne, which they did accordingly, and brought it to him; he took a pair of compaſſes, and marked out a round plate in the middle of the cover thereof, and with a round chiſel he took out the piece; then he put it in the fire, and when it was red hot, he put a little pouder upon it, which flowed all over it, and made it to look like to gold, which is an eaſie matter to be done: but when he came to fit it to the hole, he had a piece of good gold, taken out of a plate of gold by the compaſſes, not altered, and this by a trick of Legerdemain, or ſlight of hand (a thing common, for I have known a Porter that could have done it) he conveyed into the place, and delivered the warming panne nto the hands of the ſpectators, who brought

it into *England*, and the noiſe thereof made almoſt all mens ears to tingle, and their fingers to itch, till they were at the buſineſs, and raiſed the price of Alchymie books fearfully. Now if he had meant plain dealing, he would have given them ſome of his pouder home to their lodging, that they might have done the like again themſelves at home, but he neither offered it, neither did they deſire it, at which I marvel: for if he had denyed that, as it is like that he would, then the knavery had been preſently diſcovered, ſo that this falſe news had not been brought into *England*, whereby many men have received great loſs. Some have reported that he clipped out a ſheard with a pair of Goldſmiths ſheers, and then he took a little more time, and caſt one of gold like to it, which is eaſily done: whetherſoever he did, the whole ſcope of the buſineſs argueth cheating, and his meaning was nothing elſe, but by either of theſe wayes, to make the ſpectators to be l ſs

ſuſpitious ; like to a jugler that folꝺeth up his ſleeves for the like purpurpoſe. But admit that he had the true Philoſophers Stone, and that the body of a Mettal might be altered by it, and turned into true gold, without reduction of it to the firſt matter, which is altogether unpoſſible: yet he was a deteſtable villain to publiſh it in ſuch manner, to the great dammage of ſo many men as were thereby irritated to undoe themſelves, and not to give them ſome Advertiſements, like to theſe in this book, whereby they might be preſerved from undergoing any conſiderable loſs. But the old ſaying proved true, *qualis vita, finis ita:* he loſt his ears in *London* for cheating, when he was a young couſener; and when he was grown too skilfull to be diſcovered by men, then God Almighty took puniſhment of him; for he bought as much linnen cloth, pretending to make ſhirts and other things, as he thought would ſerve to let him down to the ground out at a window in the Tower of the Caſtle

ſtle, wherein he was a priſoner; and whether his hold ſlipped, or the cloth was too ſhort, I could never learn certainly; but it is certain that he fell down and broke his bones, and died, and there was an end of him.

The ſecond Cheat.

A Nobleman in *England* thought that he had a tranſmutation of copper into ſilver ſhewed to him, and thus the cheat was done. Firſt, the cheater made two ingots of copper both alike, then he filed one of them into two equal parts, or very neer the middle; then he got a piece of ſilver faſhioned like to the longer end, but a little longer; then he got a Silver-ſmith to let the one into the other curiouſly, and ſoder it ſo, that the piecing could not be diſcerned, but that it appeared plainly to be one piece of mettal, only of two colours, to wit, white and red; then he painted it all over with a colour made of copper, as is hereafter

declared; then he dried it, and painted it over three times or more, till the colour was equal to the other, when this was done he brought that which was all copper to the Earl, and prayed him to file it at both ends, which was done; then he took it, and went to fetch his white pouder, and a very little thereof, being made like to a Painters colour, with a little vinegar, he prayed the Earl to paint it half way over, and so it was done; the Earl supposing he had painted the same ingot, which he formerly filed at both the ends: Well, then it was dried, and put into a catt of well tempered clay, and when the clay was dry, it was put into the fire, and there being heated by a little and little, till it was red hot, and not melted at all, it was left red hot till the charcoals were almost burned out, which was done in a short space; then it was taken out and made clean, and that half which was annointed with the Alchymists white Philosophers stone, was transmuted into better silver, than

than ever any Alchymiſt, or yet the beſt Philoſopher in the world, did ever make; for it was all fine ſilver, without any waſt at all, which was conſiderable before the refining: but if he had meant plain dealing, he would have divided his white pouder into two equal parts, and have made his ingots but half ſo big, and would have done the firſt part himſelf before the Earl, and would have left him to do the other part himſelf in his abſence, but this he neither offered, neither did the Earl deſire it, whereat I marvel. This ingot was ſhewed to many, and cauſed many a thouſand pound to be ſpent, ſome by the ſaid Earl, and ſome by others, that were thereby encouraged, and no doubt but that he had a great reward for couſening him; for great men will have honourable rewards to a man, that can ſatisfie them in the truth of this Art, and that they are ſatisfied fully, ſo long as the deception is not diſcovered.

Now as for the making of the cop-

per colour, it might be thus done. Take filings of copper, and twice as much quickſilver, and grinde them upon a Painters marble ſtone, with a little ſalt and vinegar, and they will come into a Maſs, then waſh away the ſalt and vinegar with common water, till the maſs be bright as ſilver, but ſoft; then ſet it in a gentle heat all night, and it will be hard, then grinde it with a little more quickſilver, not too much to make it very liquid, and ſet it in a gentle heat again till it be very hard, and this work reiterate, till it will drink up no more quickſilver, then are the filings burſt into attoms; then evaporate the quickſilver in a crucible, with a gentle heat firſt, and afterwards, make it red hot, ſo will the copper be in red pouder; this red pouder muſt be ſtamped in a marble morter, with warm water, and ever as the water is coloured red, it muſt be poured of into a great Jarre glaſs, and new water put to it, and ſo the work muſt be reiterated, till it will colour the water no more, then let the

the water ſtand a night, till the colour be ſetled to the bottom, then poure off the clear water, and dry the reſt in the Sun, or in any gentle heat, & it will be as fine as any fine wheat flower, which muſt be ground upon a Painters marble ſtone, with gum-water, till a Painter may paint with it.

The third Cheat.

An Alchymiſt travelled with this cheat into many Kingdoms and Countries, and it may be done by one that hath not the Art of Leger-demain, or ſlight of hand; and thus it was done. He filed a twenty ſhilling piece of gold into duſt, and put it into the bottom of a crucible, or a Goldſmiths melting pot, then he made a thin leaf of wax of a fit bredth, and rãmed it down a little hollow in the middle, & with an hot iron ſodered it, then he painted it over with a paint hereafter mentioned, and dried it, and painted it again, and thus did till it was like the

crcinble; and when he wanted mony, he would go to a rich hoſteſs in ſome City, and take a chamber for a week, and when he had been there a day or two, and had payed royally, the next morning he would be ſick, and keep his bed, and when his Hoſteſs came to viſit him, he would ask her, if ſhe could help him to a Goldſmith, that would do ſome buſineſs for him, and he would pay him for his pains very largely, ſo ſhe was ready, and brought one; he asked him if he could do him one hours work or two preſently, the Goldſmith anſwered him, yes Sir, with all my heart: ſo he took his purſe from under his pillow, and gave him half a crown, and prayed him to buy half an ounce of quicklilver, and bring it to him preſently, the Goldſmith did ſo; then he gave him his key, and prayed him to open his portmantle, and take out a little box, and open it, where he found a crucible, and a little Ivory box, filled with the red ponder of Vermillion;

Vermillion; the Cheater prayed him to weigh out a grain of the red pouder, with his gold weights, which he did; then he bid him look well upon the crucible if it were a good one, and not cracked in the carryage; the Goldſmith ſaid it was as ſound an one as he had ſeen, and had a good ſtrong bottom, then he bid him to put it into the quickſilver, and the grain of red pouder, and ſet it into the fire, and by degrees melt it down, the Goldſmith did ſo; when it was melted, he bid him ſet it by to cool, and then break it; then he lay down in his bed, and after a little while, he asked the Goldſmith what he found in the bottom, to which the Goldſmith anſwered, that he found a little lump of gold, as good as ever he ſaw, ſo he prayed him to help him to money for it, for his money was almoſt all ſpent; that I will ſaid the Goldſmith preſently, and went home, and weighed it, and brought him nineteen ſhillings in ſilver, and

was

was deſirous to know, how that red pouder was made; he ſaid it was an extract out of gold, which he carried with him in his long travels, for eaſe of carriage, and that there was no other grain in it, or elſe he would tell it him. So the Goldſmith asked him, how much he would have again of his half crown, and he ſhould have all if he pleaſe; for he was well enough paid for his work, in ſeeing that rare piece of Art: no ſaid the Alchymiſt, take it all, and I thank you too; ſo the Goldſmith took his leave, with great reſpect: then he laid down in his bed a little while, and by and by he knocked for his Hoſteſs, who came immediately, and he prayed her to call for a porter; whilſt that he wrote a note, ſhe did ſo: when the porter came, he ſent him to his fellow cheater, who lay in the other end of the Town, who preſently brought him a letter formally framed betwixt them; upon the reading whereof, he called for his Hoſteſs again,

again, and desired her to fetch the Goldsmith again, she did so; when she brought him, he was rising, and gruntled and groaned, and told the goldsmith, that though he was not well, yet necessity forced him to go about earnest business, and shewed him the Letter, and prayed him to read it whilst he put on his cloaths, and when the Goldsmith had read it, he said, you see what a strait I am in for twenty pounds, can you furnish me, and to morrow or next day you shall work for me, and pay your self, and I will leave you my box in pawn, which now you know how to make five hundred pounds of it, as well as I? the Goldsmith answered, it shall be done, and went down and told the Hostess all things; and also told her, that the Gentleman was in great distress for twenty pounds, and that he had promised to furnish him instantly, but he had but ten pounds by him, if she pleased to furnish him with the other ten pounds, she should be sure enough

to

to have it with great advantage, for ſo ſhort a time: for ſaith he, we ſhall have his box in pawn, and will make bold with twice as much of his pouder, as our money comes to; and beſides that, he will pay us royally I warrant you; and all the while I can do the work ſo well, that I ſhould be glad never to hear of him more; ſo ſhe agreed, and they brought him up twenty pounds preſently, whereupon he delivered them the box, and made a motion to have it ſealed up; but at length he ſaid, that becauſe they had furniſhed him in his neceſſity, and becauſe he eſteemed them to be honeſt people, in regard of his Hoſt, he would not ſtay to ſeal it, and ſo took his leave, and prayed the Goldſmith to be ready within a day or two, to help him to work, but from that day to this, they never ſaw him; ſo when he came not again within a week or a fortnight, they concluded that ſome misfortune had happened to him, or that he had taken cold by going abroad

ſo

ſo haſtily, being not well, and ſo was dead, for elſe he would have ſent about it before that time, if he were but ſick; ſo they reſolved to make uſe of it, and fell to work with great alacrity; but when they could make no gold, their hearts were cold, and they found themſelves to be miſerably cheated.

The fourth Cheat.

This Cheat is deſcribed in old *Chawcer*, in his *Canterbury* Tale; but becauſe everyone hath not that book, I will relate it briefly, and thoſe that would ſee it more largely deſcribed, ſhall be referred to the ſaid book.

And thus it was done: The Cheater took a chareoal about two inches long, and one inch thick, and did cleave it through the middle, and made a little concavity in the middle thereof, and put in a little ingot of gold, weighing an ounce, into the middle of it, and glewed it up again, ſo that it ſeemed to be nothing,

thing, but a very coal; then before the cheated, he put in one ounce of quickſilver into a crucible, and a little red powder with it, and bid the cheated to ſet it into the fire, and when it began to ſmoak, oh ſaith he, I muſt ſtir it a little, to mingle the pouder with the Mercury, or elſe we ſhall have great loſs; ſo he took up a coal from the heap with the tongs, like to his coal which he had prepared, and let it fall out of the tongs by the ſide of the heap, and dropped down his own coal by it, and took it up in room of the other, and ſtirred the quickſilver and the pouder together with it, and left the coal in the pot, and then bid the cheated to cover the pot with charcoals and to make a good fire, and after a little ſpace to blow it ſtrongly with a pair of good hand bellows, til it was melted, for he aſſured him, that the quickſilver would be fixed and turned into gold, by the vertue of that ſmall quantity of pouder; which the cheated found by expeperience, as he verily thought, and

ſo

ſo was earneſt with the cheater to teach him his Art, but what bargain they made I have forgotten, for it is twenty years ſince I read *Chawcers* book.

Now whereas I have received the reports of ſome of theſe Cheaters in divers manners, yet I am ſure that they being wrought according to my preſcription, will cheat almoſt any man that hath not read this book or *Chawcers*, unleſs a man ſhould happen upon one that knoweth the great work, which is hardly to be found in ten Kingdoms; for he knoweth that none of theſe things can be done unleſs they be meer albifications or citrinations, but are nought elſe but ſophiſtications and deluſions, and will abide no triall, unleſs it be the eyes of an ignorant man that hath no skill in mettals.

Well now I will adde ſome more Caveats to fill up my book, and ſo make a ſhort concluſion.

And firſt, To ſum up all, Let men beware of all books and receipts, that teach the multiplication of gold

or ſilver, with common quickſilver by way of animation or *minerâ*, for they cannot be joyned inſeparably by any *medium*, or means whatſoever.

2. Let all men beware of any books or receipts, which teach any diſſolutions into clear water like unto gold or ſilver diſſolved in *aqua fortis*, or *aqua regis*, or ſpirit of ſalt, made by any way whatſoever, or any diſſolution whatſoever, which is not done *cum congelatione ſpiritus*, according to the manner uſed in the great work.

3. Let all men take heed of books, that teach any operations in vegetable, or animals, be they never ſo gloriouſly penned; for it is as poſſible for a bird to live in the water, or for a fiſh to live in the air, as for any thing that is not radically mettallical, to live in the lead upon the teſt.

And laſtly, let all men beware of his own conceit of wiſdom, for that hath undone many a man in this Art. Therefore let every one take notice, that though it be a thouſand to one odds,

odds, that any ſeeker ſhal not obtain his deſire, that is becauſe many men being unfit. and not quallified ſufficiently to take in hand this great buſineſs; let theſe remember what *Solomon*, the wiſeſt of men ſaith, *into a wicked heart wiſdom ſhall not enter*, and he ſaith not great wiſdom, nor much wiſdom, but ordinary wiſdom; then how can any wicked or fooliſh man hope to find out this great ſecret, which being the moſt ſublime knowledge that God hath given to men, requireth the greateſt wiſdome to accompliſh it, that God hath beſtowed upon men.

Therefore if any man attempteth this Art, which hath not attained to ſuch a perfection in the knowledge of nature, eſpecially in minerals, that by his own ſpeculation and practice, without the help of books, he can write a rational diſcourſe of either animals, vegetables, or minerals, in ſuch a ſolid way, that no man can cõtradict it, without ſhame upon fair tryal, the queſtions being rightly ſtated, then his labour and charge

is the cauſe why ſo many men fail and undo themſelves in this Art; for if the ſearcher be quallified ſufficiently, then it is ten to one odds, that he ſpeedeth.

But to draw to an end: What ſhould I ſay more? Oh, if any man either in *England*, or beyond the Seas, ſhall trouble himſelf to write to me, he ſhall be ſure to have an anſwer, if he come to me, he ſhall be ſure to loſe his labour, if he think to win me by rewards, though never ſo great, he ſhall be ſure to get nothing but a Jeer; for I did not write this book with an intent to teach the Art abſolutely, but onely to preſerve men from undoing themſelves fooliſhly; which if it be well conſidered of, will be found to be large charity: for but that I know where I am, to wit, in a free State, where the ſubjects know ſo well their own Liberties and Priviledges, that they will never ſuffer any Tyrannical Government to prevail in this Nation, I ſhould have been ſure to have loſt my liberty by this ſingle action.

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But now I have been a Petitioner to the High and Honourable Court of Parliament, that I may demonstrate my ability, to do the the Common-wealth of *England* ſervice, which ſervice conſiſteth in three things principally, to wit, to ſhew how the husbandry of this Land may be ſo improved, that it may maintain double the number of people, which now it doth, and in much more plenty: alſo to ſhew how the Art of Phyſick may be improved; and laſtly, to ſhew the Art of the tranſmutation of Mettals, if I may have a Laboratory, like to that in the City of *Venice*, where they are ſure of ſecrecy, by reaſon that no man is ſuffered to enter in, unleſs he can be contented to remain there, being ſafely provided for, till he be brought forth to go to the Church to be buried.

Geber an *Arabian* Prince, and a famous Philoſopher, being overjoyed when he had found out the Philoſophers Stone, breathed out theſe words in the end of his book;

Benedictus ſit Deus ſublimis, glorioſus, & omnipotens, & benedictum ſit ejus nomen in ſecula ſeculorum.

But I having not onely found out the Philoſophers ſtone, but alſo a ſure and infallible way to make *England*, and ſo the world happy by it, which is ten thouſand times better than it, will exalt the praiſes of God in the ſuperlative degree, and conclude thus: *benedictiſſimus ſit Deus, ſublimiſſimus, glorioſiſſimus & omnipotentiſſimus, & benedictiſſimum ſit ejus Nomen in ſecula ſeculorum.*

A CONFERENCE Concerning this QVESTION:

Whether or no each ſeveral Diſeaſe hath a particular and ſpecifical remedy.

THe firſt man ſaid, That men, following the order of nature, alwayes ſeek the neereſt way: which hath cauſed them to make Maxims of all things, whereas in truth, there is no Maxim of any thing; for by the moſt certain of all Rules, there is no Rule ſo Ge-

neral, but it hath ſome exception; nay there are ſo many exceptions, that we have often cauſe to doubt on which hand the Rule is.

And yet nevertheleſs men make Axiomes in all Sciences, but chiefly in Phyſick, which taking upon it, the Government (as it were) of nrture, wraps up in general Laws, all diſeaſes with their Cauſes, Symptoms, and Remedies; although, as in the Law, ſo likewiſe in Phyſick, there never happen two caſes alike. And when theſe Rules come to be applyed to practice, every one confeſſeth that he doth not find that power of thoſe Laws, which he had imagined to himſelf. But this is chiefly to be underſtood of particular and ſpecifical diſeaſes, ſuch as the Pleuriſie, the Cataract, and the Gout. For general diſeaſes, and ſuch as meer diſtempers, may be cured by as general remedies; that is, by ſuch things as have contrary qualities.

The ſecond ſaid, That ſpecifical is that which is determined to one; and hath above it, Generical, and

below

below it, Individual: Now the queſtion is, Whether there be any remedies ſo determined to one *ſpecies*, or ſort of diſeaſe, that they are fit for none elſe. I do think, that ſeeing there are diſeaſes of the whole form, or frame of Man, as are peſtilent, venomous, and malignant diſeaſes; ſo there are likewiſe as general remedies. And experience ſhewes, as in divers admirable cures, that there are remedies; the effects of which, do not depend upon their firſt qualities. As in Rhubarbe to be purgative, in Mugwort, to be good againſt fits of the mother, and in Bezoar to be Cordiall, comes not from being cold or hot in ſuch a degree; for then every thing of the ſame temper with them, would be purgative; good againſt fits of the Mother, or Cordial, which is not ſo. But there is no reaſon why the ſame Remedy may not be fit for one particular diſeaſe, by its occult qualities, and yet good for others by its manifeſt qualities, as food alſo is medicinal.

The third ſaid, That this queſtion

on depends upon another, namely, Whether mixt bodies work onely by their tempers and first qualities, or by their ſubſtantial forms, and ſpecifical vertues. For if the working of every thing do not depend upon its whole form and ſubſtance, then Medicines cannot cure by their qualities of heat and cold, but by a particular and ſpecifical vertue, proceeding from their form, and wholly contrary to that of the diſeaſe. For the underſtanding whereof, it muſt be obſerved, That as the natural conſtitution of each Mixt body doth conſiſt in a perfect mixture of the four Elementary qualities, and in the fit diſpoſition of the Matter, and in the intireneſs of the form: ſo may it be changed one of theſe three wayes, either in its Temper, or in its Matter, or in its Form. And from thence it comes, that each mixt body, (as all medicinals are) can work upon our nature by its firſt, ſecond, and third Faculties. The firſt Faculties come onely from the Mixture of the four qualities, according to the diverſity of which, the

compound

compound body, is either hot, as Pepper, or cold, as Mandrake, or moiſt, as Oyle, or dry, as Bole-Armeniack, not immediately, but in operation. And by this Faculty only which proceeds from the temper of the thing, it is, that the Medicine works chiefly upon the temper of mans body.

Their ſecond Faculty comes from the different mingling of theſe ſame qualities, with the Matter. For a hot temper joyned with a matter, diſpoſed according to its degree of heat, ſhall be opening or eating in, or corroſive, or burning, or of ſome other vertue, wherof there are many ſorts, according to the degrees of their mixture, from whence they are ſaid to be either Attenuating, or Thickning, Scouring, or Sticking to, Rarefying, or Condenſing, Looſning, or binding, drawing, or beating back, ſoftning, or Hardning: and by this ſecond faculty onely, do Medicines work upon the Matter.

The third Faculty of Medicines, is that which comes not from their quality, nor from their Matter, but from

from their Form, and from their ſpecifical and occult vertue; and ſuch is in the herb Sina, the faculty of purging away melancholy, and in Terra Sigillata, or Lemnia, the fortifying of the heart againſt poyſons; as alſo the Scorpions killing with his tail, and thence ſome poyſons do kill, without altering the Temper.

The fourth ſaid, That diſeaſes are to be conſidered either in their *genus*, or in their *ſpecies*, or in their individuals.

For the firſt, When the diſeaſe is nothing but a diſpoſition diſturbing the workings of nature; it may be cured by regaining the natural diſpoſition.

As for the ſecond, If it be a diſtemper (for example) cold in the ſecond degree, then the ſpecifical Medicine for it, is hot in the ſame degree; if it be a diſeaſe in ſome of the members of a mans body, as (for example) an obſtruction, then the only remedy is, to open the Conduits. If it be a breach, then the remedy is to peice again what is parted aſunder: But

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if the diſeaſe be conſidered in the individual, whoſe ſubſtantial Form it deſtroys; then muſt we uſe particular remedies of the ſame nature; and thoſe are the true ſpicifical ones.

The fifth ſaid, It is the ſame thing with the cauſes of health, that it is with the cauſes of diſeaſes, Now we ſee that the ſame thing is hurtful to one, and not to another, and that not onely in different *ſpecies*, but alſo in ſeveral individuals of the ſame *ſpecies*, becauſe of ſeveral circumſtances. And therefore ſome remedies will cure one, and will kill another; nay and that which was lately good, may be now hurtful for the ſame Individual: ſo that it is impoſſible to aſſign any ſpecifical remedies for an Individual, and yet it is an Individual man that muſt be cured, and not the whole *ſpecies* of man:

The ſixth ſaid, That in nature, every thing is determined to one particular Action; and this proceeds alone from its Form and Being, which hath a neerer relation to that one

Action,

Action, than to any other: So a Tree is determined to bring forth one fruit rather than another, It is the ſame caſe with thoſe remedies, which are had from the three Families of Animals, Vegetables and Minerals. Some are proper to purge one particular humour, as choler, or melancholy, or water, or they provoke vomiting, or urine, or by ſweat, or they are diſcuſſive, or cauſe ſneezing, or ſtop coughing. Other Medicines ſtrengthen one particular member, as the heart, the head, the liver, or the ſpleen; Some again are good againſt particular poyſons; So Treacle is ſpecifically good againſt a bite by a viper; So a Scorpion applyed to a place, which he hath ſtung, heals it; So the Oyle of Pine apple kernels is good againſt Orpiment; So long Hart wort & Rue are good againſt *Aconite* or *Wolf bane*, and the rinde of Lemon Tree againſt *Nux Vomica*: and the ſeeds of winter-cherry againſt *Cantharides*, and Mummy againſt the Ulcers made by *wilde ſpurge*: and the flower of wa-

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ter-Lilly, againſt *Hellebore*. So the root of wilde Roſes, and the herbs Gentiane, Balme, Betonie, and Pimpernel, are excellent againſt the biting of a mad dog, and ſo it is with others.

There are others called Amulets, which being worne about the neck, or laid to certain parts of the body, do preſerve from diſeaſes. So (as *Galen* himſelf reports) Pionie worne, keeps from the falling ſickneſs; So Wolfes dung allayes the Cholick, and Jaſper ſtrengthens the ſtomack; And *Trallian* aſſures that the *Ætites*, or Eagle-ſtone, cures the quotidian Agues; and ſnails, and green lizards cure quartan Agues; and that an Aſſes forehead, and a nail taken out of a broken ſhip, are good againſt the falling-ſickneſs; So the aſhes of Tad-poles and Frogs are uſed againſt the bloody Flux; *Lapis Judaicus*, and Goats blood, againſt the ſtone in the kidneys; and the water of a Stags head, and the bone of his heart, againſt the diſeaſes of the heart. Now there is no

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reaſon why all theſe marvellous effects ſhould be aſcribed to the firſt qualities; and therefore *Galen* laughs at his Maſter *Pelops*, who gave that reaſon for them.

The ſeventh ſaid, That Phyſick, being firſt found out by uſe and experience, hath no need of reaſon in thoſe things, which fall clearly under our ſenſes; but only in thoſe things which are beyond the preception of our ſenſes; the which being confirmed by reaſon, are much the more infallible. However, when reaſon ſeems to thwart experience, we ought rather to ſtick to experience, ſo it be founded upon many obſervations: Seeing then that experience ſhews us there are many ſpecifical remedies, whereof the weak wit of man cannot finde out the cauſe, it is better in this caſe, to rely upon ſenſe without reaſon, than upon reaſon contradicted by experience. Now if there be ſpecifical remedies for ſome diſeaſes, there are alſo for all; but they are ſo very many, that we cannot know them. And who is that man that can know

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the vertues and properties of every thing in the world? The Chymists are of this mind, for they hold that all Medicines have their ſignatures, or their peculiar marks and figures, by which they reſemble the parts or diſeaſes of mans body, and that they are writings (as it were) ſealed with the hand of God, to teach men their faculties.

Whence it comes that Lung-wort is good for the lungs, Stags tongue for the ſpleen, Poppy and green Nuts for the head, Satyrium or Ragwort for the teſticles, Winter-cherry for the Bladder, Hart-wort for the Womb, and Madder for a broken ſhinbone, Eyebright for the Eyes, *Salomons* ſeal, and Throughleaf for thoſe that are burſt, becauſe the root of the firſt is like the Hernia, and the ſtalk of the other paſſes through its leaf, as the gut doth through the cawl, the root of Tormentil, red Sanders, and the Bloodſtone, for the bloody Flux, and *Carduus Benedictus*, and other prickled plants, are good againſt the pricking ſtitches in the ſides.

A CONFERENCE Concerning the Philoſophers-Stone.

THe firſt man ſaid, That the Poets had reaſon to ſay that the Gods had left hope for men in the bottom of *Pandora's* box, after all their other goods were flown away; for nature dealing gently with a man, doth ſo order it, that the almoſt infinite number of accidents of his life, (and thoſe for the moſt part troubleſome ones) cannot on the one hand lay him too low, but on the other hope wil raſe him again as high. For not to ſpeak of Hope, as it is the

cheif of Chriſtian vertues, accompanying a man even in death, and eaſing him of the pain of all his evils; Is a man in affliction? He comforts himſelf with hope of coming out of it; Is he of low birth? He hopes by his brave exploits to make himſelf Noble. If poor, to enrich himſelf, if ſick, to heal himſelf: Nay though he want the ordinary means of obtaining theſe ends, yet is he not diſcouraged.

But that which moſt deſerves to be laught at by thoſe which think it impoſſibly, or to be admired by thoſe who will ſearch deeper into the whimſies and fancies of men, is that an old, weak, ſick, poor man, ſhould nevertheleſs hope to be one day attended like a Prince, and not onely to grow ſound again, but alſo young and handſome. How can all this be? Why, by the Philoſophers Stone, which is the great work, the All-heal, the *Elixir*, and the univerſal Reſtorative. Now this being far from all likelyhood, and there being divers other abſurdities

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in that Chymerical Art, it makes me believe that there is no uſe of it, but to comfort miſerable men with.

The ſecond ſaid, that the Chymiſts, who buſie themſelves about the Philoſophers ſtone, are of two ſorts.

The one ſort, though they promiſe tranſmutation of Mettals by mixing, fixing, cimenting and other operations, yet do nothing but give Tinctures to the *Mettals* by their Sophiſtications.

The other ſort, call themſelves the true Sons of knowledge, and meddle not with particulars, but onely with this great work, at which they all aim, though by ſeverall wayes ſome of theſe, think to get it by blowing, and their way is to put gold and quickſilver together, which they keep for nine moneths long in a furnace, over a lamp. Others think it a very eaſie buſineſs, & call it the work of children, and ſay that to attain it there needs no knowledge but of the matter, the Fire, the Veſſel and the manner, for the reſt comes as it were of it ſelf, after

one hath received it by tradition, which they ſay is the onely means to get it. There are ſome alſo who attribute this work to Revelation, and ſay that we need onely to pray to God for it, and theſe believe that it is conteined in the Scripture where it is ſaid, That there needs a great deal of clay to make Pots with, whereas a little ponder will make gold; and that it was this kinde of knowledge which did ſo inrich *Solomon*, that Gold (as is ſaid in the Scripture) was in his reign as common as ſtones, and that the gold of *Ophir* was that which the Philoſophers Stone had changed, and made much more excellent than natural gold; and what is ſaid of the ſhips which he ſent to fetch it, is ſpoken but Parabollically, and figuratively, as was that ſtory of the golden Fleece; for the golden Fleece was nothing but a Parchment wherein this ſecret was written; but the greateſt number of Chymiſts are of an opinion made up of both theſe; for they ſay, that to obtain it, men muſt work

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and God must help by an extraordinary grace and favour: I do think with them, that there is a Philosophers Stone, or at least, that it is possible to be found out; That the matter of it is salt, and that its fire is motion. For seeing both these are found every where, this property fits them very well. For salt may be drawn out of all bodies, & heat likewise proceeds from the rubbing of bodies one upon another, in imitation of that heat wch the Heavens do cause here below.

The third said, That the Philosophers Stone is a pouder of projection, which being in a very small quantity thrown upon imperfect Mettals (as all Mettals except gold are imperfect) doth purifie and heal them of their Leprosie and uncleanness, so that having purged them of their dross, and hightned their degrees, they obtain a more perfect Nature: for Mettals differ from one another, onely in degrees of perfection.

This pouder is of two sorts, the white, which serves to make silver with; and the red, which being

more concocted, is fit to make gold with. To obtain this, a man needs the perfect knowledg but of three things; that is to say, of the Agent, the Matter, and the Proportion requisite, to the end that the Agent may draw out the inquired Form, out of the very bosome of the Matter duly prepared by the application of Active to Passives: The two first of these three are easie to know; for the Agent is nothing but heat, whether it be of the Sun beams, or of our common fire, or of the dunghill, which they call the Horse belly, or of *Maries* bath, or of Animals? The Patients are Salt, Sulphur, Mercury, Gold, Silver, Antimony, Vitriol, or some few other such like things, from which what we have to look for, experience will easily shew. But the application of the Agent to the Patient, the determination of the degrees of heat, the last preparation and disposition of the Matter, cannot be known but by much pains and long experience, which being

being very difficult; from thence it comes, that in this Art, we see more cheats and impostures, than truth; and yet Histories do assure us that *Hermes Trismegistus*, *Geber*, *Raymundus Lullius*, *Arnoldus de Villâ Novâ*, *Flamellus*, *Trevisanus*, and some others have had the knowledge of it.

But whereas this small number of those which they assure have had it, an almost infinite number of others have undone themselves by it; the search of it seems to be more curious than profitable.

The fourth said, That as the Mathematicians, by endeavouring to square the circle, though they have not done it, yet are come to the knowledge of divers things which they knew not before; So the Chymists, though they have not light upon the Philosophers stone, yet have discovered admirable secrets in the three great Families of Animals, Vegetables, and Minerals. Now though no body had ever yet had it, yet may it be possible

ble to be found out; not onely for this general reaſon, that nature hath not given us deſire in vain, but particularly becauſe all Mettals are of one kind, being made of one Matter, which is Sulphur and Mercury, and are concocted by the ſame heat of the Heavens, and differ onely in the coction, as the grapes of one bunch, which ripen at ſeveral times. Which appears to be true, becauſe gold and ſilver may be extracted out of all Mettals, yea, even out of Iron and Lead, which are the moſt imperfect of all. So that Art ought not in this caſe to be counted inferiour to thoſe things which it perfects. And the Greek Etymologie of Mettals doth ſhew that they may be changed from one to another.

The fifth ſaid, That as in the production of corn by Nature, the corn and the fat juice of the earth are the Matter, and the Efficient cauſe is partly internal and incloſed in the grain; and partly external, that is, the heat of the Sun; and

that the place is the boſome of the Earth. So alſo in the production of gold by Art, the Matter is the gold it ſelf and its quickſilver: the Efficient cauſe is partly in the gold, and partly in the external heat; the place is the furnace which holds the egge of glaſs, wherein is incloſed the Matter, which diſſolves and turns black, (and this they call the crows head) then grows white, and after hardens into a red lump, ſo hard that they call it a Stone, which being beaten to pouder, and kept three dayes together over a ſtrong fire, in a veſſel Hermetically ſealed, turns into a purple colour, and then one dram of it will turn two hundred drams of quickſilver into pure gold, and the whole Sea too, if it were of like Matter.

The ſixth ſaid, That Art may imitate Nature, but cannot outdo it; As it would be, if men could change other Mettals into gold, that being impoſſible for nature to do, even in the Mines, and in never ſo long time.

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For Mines of Iron, Lead, Tin, or Copper, never become Mines of Gold or Silver; therefore muchleſs can the Alchymiſt do it in his furnace, & no more than he can produce ſomething more excellent than gold, as this Philoſophers ſtone would be: for gold is the moſt perfect compound of all mixt bodies, and is therefore incorruptible; muchleſs can the Alchymiſt bring to paſs a thing, concerning the immediate Matter of which, its Efficient cauſe, its Place, Time, and Manner of working, men are not agreed; there being as many ſeveral opinions about it, as there are Authors, who are in great number.

And beſides, it is a miſtake to ſay, that Mettals are all of one kind, and that they differ but in coction, for we ſee that Iron is more concocted than Silver, it being harder, and not ſo eaſie to melt, and becauſe their differing is needful for mans uſe. Now thoſe perfect *ſpecies* which are neer of the ſame kind as Mettals are, do never change into one another,

another, no more than an horſe changes into a Lion. Nay, if there were ſuch a Philoſophers ſtone could work upon Mettals, yet would it not make gold or ſilver, but other ſtones like it ſelf, or elſe would onely imprint its qualities in them, according to the ordinary effects of all natural Agents. And if it were true that this pouder of Gold, being thrown upon other mettals, could produce more Gold, as one grain of corn, being ſown in the ground, doth produce many other grains; yet ought the ſame order and progreſs to be obſerved in the multiplication of gold, that is in the production of corn: but this the Chymiſts do not, for they will have their multiplication to be done in an inſtant.

The ſeventh ſaid, That ſeeing Art doth draw ſo many natural effects out of one fit matter, as out of little worms may be had Serpents, Frogs, Toads, Bees, and Mice, and conſidering that the ſubject of theſe Metamorphoſies, is a great deal harder to receive life than mettals

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(which are insensible) to receive a Form as well divisible as its matter; He did not see, but that (at least, by the extraordinary help of good or evil Angels) men might come to have some knowledge of it. For besides, we see that several *species* do naturally change the one into the other, as *Egpytian Nitre* turns into stone; Jasper into Emerald, the herb Bazil into wilde Tyme, Wheat into Cockle, and Caterpillers into Butterflies.

And if we will believe the Scotchmen, they have a Tree, whose fruit falling into the water, turns into a bird.

Philaretus

PHILARETVS TO EMPYRICVS.

SIR,

THough I am not ignorant that the Secrets you poſſeſs, are equally unknown in their compoſitions, and famed for their effects; yet I dare confidently expect from your goodneſs and Communication of that which was proved ſo ſucceſsful in the cure of that diſeaſe, that the Proverb hath liſted amongſt the inconveniences of Wealth And though I doubt not but the charitableneſs of your own diſpoſition, needs no

Auxiliary

Anxiliary motives to obtain the grant of ſo juſt a favour; yet a deſire to let you ſee that Piety and Reaſon are no leſs your Petitioners in this particular, then *Philaretus* will I hope excuſe my zeal, if to juſtifie your good nature as well as my requeſt, I take leave to repreſent to your conſideration, the immenſity of that goodneſs, that excludeth not its very enemies from its gratious effects, and there heapeth benefits, not onely where they were never deſerved, but where they never can be returned: this is a noble preſident and fit for your raiſed ſpirit; whoſe imitation cannot poſſibly miſlead you: ſince both Gods, Wiſdome and his happineſs, being no leſs infinite than his goodneſs, places it above controverſie, that a tranſcendency in the one, is not at all inconſiſtent with the poſſeſſion of an equall degree of the others. Our Saviour aſſureth us, that it is more bleſsed to give than to receive, and in effect, we ſee that God that enjoyeth a felicity as Supream as any

of

of his Attributes, maketh it his continual employment to oblige, and that there where he cannot expect a Retribution. And therefore the more diffuſed, and the leſs ſelfiſh and mercinary our good actions are, the more we elevate our ſelves above our own, and the neerer we make our approximations to the perfections of the Divine nature. But to deſcend from theſe abſtracted thoughts into leſs Platonick conſiderations, we are all acquainted with the ſtrong obligation, that not charity onely, but bare humanity layeth upon us to relieve the diſtreſſes of thoſe, that derive their pedegree from the ſame father we are deſcended from, and are equal partakers with us, of the Image of that God, whoſe ſtamp we glory in. And can we fancy that all the duties of charity are fulfilled with the emptying the refuſe of our ſervants tables into the poor mans basket, and flinging a piece of market-money to a ſhivering Beggar? (though we deny not thoſe acts their juſt commendation)

mendation) no, as our neighbour, ſo far forth as he is afflicted, is the object of our charity; ſo all that we are to do, either to remove or ſweeten that miſery, is to be comprehended within the Acts of our charity, which doth therefore not confine us to any particular kinde of aſſiſtance to our neighbour, that we may know it to be our duty to aſſiſt him in all kinds. Therefore doth the Scripture reckon the viſiting of the afflicted and the priſoners, and the comforting of the ſick amongſt the prime and moſt eminent productions of that vertue; and therefore our Saviour himſelf (the exacteſt Preſident ſure, of what his whole life was a continued practice of) did far ſeldomer employ his omnipotence to feed the hungry, then he wrought miracles to heal the diſeaſed. Certainly the almes of curing is a piece of charity, much more extenſie than that other of relieving; ſince onely beggars are neceſſitous of the laſt: but Princes themſelves do often need the former. Why

ſhould

ſhould we think it a greater charity (or more our duty) to give a diſtreſſed wretch ſhelter from the natural cold of the air, than to protect him from the aguiſh icyneſs of the blood? or to ſhade him from the outward ſalutes of the hot Sun, then free him from the inward dog-dayes of a burning Feaver? Sure this is not a charity much inferiour to the preſerving of mens lives, to reſtore them that good, without which, life it ſelf is but a miſery. How greatly, and how juſtly do we deteſt thoſe Uſurers, that hoard up all their bags from all thoſe uſes, that onely can give riches the Title of a good? And yet the avarice of profitable ſecrets, is by ſo much worſe than that of money, by how much the buried Treaſure is more excellent. How univerſally ſhould he be execrated, that in a ſcarcity would keep his Barns cram'd, whiles he beholds his pining neighbours ſtarving for want of bread? And yet the cenſured Miſer cannot beſtow his corn without loſing it;

whereas receipts, like Torches, that in the lighting of others, do not waſt themſelves, may be imparted without the leaſt diminution. Certainly if (as a wiſe man allegorically ſaid) he is as much guilty of the extinction of a lamp, that denieth it neceſſary oyle, as he that actually blowe it out: they will not have a little to anſwer for, that by a cruel refuſal of Soverain receipts, permit the torments, and the death of thouſands; they might (without their own leaſt prejudice) have prevented, that had rather manifeſt a bad nature, than reveal a good ſecret, and hazard the loſe of an eternal life to themſelves, rather than either prolong or ſweeten a temporal life unto others. Laſtly, had all men been of this Retentive humor, how many excellent receipts muſt they themſelves have wanted, for which they muſt acknowledge themſelves beholding unto others? Had all men been ſo covetous of, and in that particular, their poſſeſſions would be, perhaps as narrow as their charity;

rity ; that coſtive humor, being not more fit to bury than unapt to acquire. So that a kind of intereſt and juſtice as well as charity, ſeemeth to oblige us to make thoſe goods communicable, that became ours but upon that ſcore. Let us not then be leſs civil to our Poſterity, than our Predeceſsors have been to us; but conveying to our Succeeders at leaſt thoſe benefits we derive from our Anceſtors; let us not refuſe our imitation to what we think worthy of our applauſe.

And now Sir, having thus preſented you with ſuch thoughts of mine upon this Subject, as its Nature did readly ſuggeſt, I ſhall take the liberty ſuccinctly to diſcuſs their evaſions, that are of a contrary ſenſe. And in the firſt place, I find ſome Phyſitians objecting, that having laid out much of their mony, and more of their time, in the ſearch of ſuch and ſuch a ſecret, that diſcovery is now become either their Fortune, or their Subſiſtence, and by conſequent the divulging it to others,

would prove deſtructive to themſelves. In this caſe I muſt ingeniouſly confeſs that all I can require is, that they deny not thoſe that want it the benefit of the Compoſition, whilſt that bewrays not the receipt, and refuſe not to impart the Secret it ſelf to thoſe that need it, upon reaſonable terms: for they that will not aſſent to this, muſt flie for ſhelter to ſome other excuſe. In the next place it is objected by divers, that their receipts are of more curioſity, or at leaſt have no relation to the cure of our Diſeaſes. In which caſe, though I will not preciſely exact their publication, yet let thoſe whoſe ſecrets may any other way advantage the publick; (ſince 'tis not the kinde ſo much as the utility of our knowledge, that obliges us to dedicate it to the publick ſervice) Remember his fault that folded up his Talent in a Napkin; and fear to feel his doom, whoſe fault they commit. Another thing muſt require both of theſe and of the Antecedent ſecretiſts, is, that they take a ſpeci-

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al care to have their receipts survive their persons, consigning them into the hands of some confident or other; that they may not follow their owners to the grave (where next a bad conscience the worst companion is a good secret) and give men occasion to resemble them to Toads; who if we may credit the vulgars uncontrouled report, when they feel themselves upon the point of dying, destroy that Antidotal stone in their heads, which is all that is worth any thing in them; left men should have cause to vaunt themselves of being the better for them; such people are in this worse than very Usurers and Hogs themselves; that these do some kinde of good after their decease, but they take a great deal of pains to be as little guilty of that humanity after they have left the world, as they were whilst they lived in it. Others there are, that to excuse themselves, will tell us, that they received their receipts but upon condition, and that ratified, perhaps with an oath, never to disclose

them; or (to give it you in a Periphraſis) that never any body ſhould be the better for them. To which all that I can juſtly anſwer is, that if this promiſe have indeed been ſeriouſly made, it is a greater fault to violate it, than it was to make it. Though I am apt to believe that if all men declined the taking of receipts upon theſe terms, they might have them upon better. But by the way I muſt take leave to wonder at their niggard humour, that will thus ſtint their own charity, and in the preſenting us a good, clog it with a reſtraint, ſo unſuitable to its Nature, that ſtrips it of one of its Nobleſt Prerogatives, which is to be diffuſive of it ſelf. Some I have known, and thoſe too conſcientious, that alleadge, that the eaſie divulging of receipts, makes our Phyſitians leſs careful to beat about for remedies themſelves when they find them already pared to their hands. To which I ſhall reply, That granting that to be true, which is not undiſputable, it is far better to pleaſure ſome few

drones,

drones, than venture the periſhing of whole ſwarms of Bees. Shall we not eaſe the pains of Legions of anguiſh Chriſtians, for fear of ſparing the pains of a few undiligent Phyſitians? We know how contrary this practice is to his, that would have ſpared *Sodom* it ſelf for the ſake but of ten good men. Beſides that, if our Phyſitians be lazy, ſo much the greater is our neceſſity of uſing other means to recompence that want. Of the like nature with this is their excuſe, or patience rather, that pretend a fear, that if their compoſitions ſhould come to be divulged, they would preſently be ſophiſticated or diſguiſed: whereas themſelves beſtow the mixtures in their native purity. But thus they decline the doing of a certain good upon the ſore, and perhaps cauſleſs ſuſpition of a contingent harm; grounding their own want of charity, upon an uncharitable and unlikely apprehenſion of anothers. As if the firſt inventor of navigation ſhould have conceal'd from us that admirable

admirable and beneficial Art, for fear Pyrates ſhould likewiſe happen to abuſe it. Had thoſe Ancient Phyſitians that cure yet in their Coffins, and preſerve the Lives of others after the loſs of their own) been frighted with theſe groundleſs jealouſies, the Church-yards had been frettily throng'd ere this, and the dul Sextons ſpade always might be as buſie as the Gardners. Beſides, that 'tis very unlikely, there ſhould be then more falſe receipts believed, when there are more true ones extant to confute them. If men will counterfeit receipts, they may eaſily ſuppoſe ſpurious compoſitions in ſpight of the concealment of the true one: but ſure the eaſieſt way to prevent that kinde of coſenage, is to be ſo liberall of the Legitimate receipts, as to make men not to need it. Others there are, that promiſe indeed a publication of their ſecrets, but reſolve to ſuſpend it till they die.

But to omit how much the review and

and ordering of theſe ſecrets, or their neglect will either diſtract or trouble us upon our death-bed, and not to mention how unfit it is, to ſow in harveſt what ſhould then be ready to be reaped; and for a vain oſtententation to delay both the good they might have done all their life time, and loſe all the praiſes it would juſtly have deſerved; To skip all this, I ſay, how many have we noted, whom either an unripe Fate would not give reſpite to effectuate thoſe Intentions, or the falſ uſurpations of their Friends or Executors, hath cheated of that glory themſelves might juſtly have expected. Sure theſe Poſthumous Treatiſes on Theames, that have ſo great a tendency to the publick good, that are rather the Authors deſſein than his misfortune, are not uſually more void of charity than Judgement: Since they deprive the writer both of the praiſe of his labours, and of the poſſibility to reform his errors. Others there are, that ſeek an Apology

intelling us that if 'twere any receipt of ordinary value, they would not ſcruple at its communication, but being a rare and a moſt excellent ſecret, you muſt pardon them forſooth if they think themſelves only worthy its poſſeſſion. Which is in my opinion the very ſame reaſon, that moſt ſhould prevail with them to diſcloſe it: for the more ſanative the remedy is, and the greater the benefit is, its knowledge may afford, the greater obligation lyeth upon the owner to impart it, ſince our ſervices will be expected proportionable to our abilities. For the nature of good is to grow greater by extenſion, but careful providence foreſeeing how inclinable frail men would be to ſelfiſhneſs in the diſpenſation of ſuch goods as theſe, hath moſt wiſely provided, that the parting with theſe goods ſhould not prejudice their poſſeſſion, nor liberality impoveriſh him that uſes it. Whom the Nature of the riches he diſperſes, reſembles to the Sun, who

though

though ſo bountifully he beſtoweth his Beams on the whole univerſe never findeth a ſcarcity of them in himſelf: but the much greateſt number of our ſecretiſts doth conſiſt of thoſe, who are aſhamed to confeſs it, ſmother their ſecrets, onely that they may be ſtill talked of for the ſole proprietaries of thoſe rarities. But to let thouſands periſh, leſt another ſhould have the honour of their cure, to endeavour rather that our receipts ſhould be known by few, then that they ſhould cure many, and to prefer the vanity of poſſeſſing a Rare ſecret, to the ſatisfaction of having employed a ſucceſsful one, are excuſes that will hardly paſs for currant at that great day, when many ſhall be excluded heaven for ſuffering others to be ſnatcht up thither before their natural time, and when all men ſhall be crowned not for the excellency of what they have done. But becauſe ſuch a kind of people, uſe to be very little toucht with conſiderations of this nature,

I ſhall onely intreat them a little to conſider whether it be not a greater glory to oblige (and have many wear ones Livery) than to gain the reputation of having buried hoards, by keeping ones ſecrets more cloſe than ſngeneers do Mines, which the leaſt vent defeats. Experience it ſelf can teach us, that our Phyſitians have got more honour by thoſe few ſecrets that have died with them: as indeed it is not over probable, that cloſneſs ſhould have like advantages with Liberality, in the acquiſition of eſteem and of applauſe. Laſtly, ſome of our Chymiſts do object, that had they in their power that great Elixer it ſelf, they call the univerſal Antagoniſt of all diſeaſes, they ſhould think it as unlawful to diſcloſe as happy to poſſeſs it; partly becauſe ſuch extraordinary diſcoveries being rather inſpired than acquired, ought not to be profaned by being divulged, and partly too, becauſe that in theſe diſſolute times it would be a tempting

tempting invitation to all kinde of Ryot and Intemperance, by ſecuring us from the danger of the diſeaſes that attend them. It is ſtrange me thinks, that conſcience ſhould be fallen out with charity! But the objection it ſelf furniſheth us with an anſwer to it; for if, ſince the negative is very probable, the Elixir be a ſecret, that we owe wholly to our Makers Revelation, not our own induſtry, me thinks we ſhould not ſo much grudge to impart what we did not labour to acquire, ſince our Saviours preſcription in the like caſe was this: *Freely ye have received, freely give.* Should God to one of our Divines reveal ſome newer Truths and Secrets of his Goſpel, would we not condemn him for the concealment of what was imparted but to be communicated? Thoſe ſecrets that were intended for our uſe, are not at all profaned by being made to reach their end: but by being fettered from the diffuſiveneſs of their nature. And therefore though God

ſhould

ſhould addreſs thoſe ſpecial favours but to ſome ſingle perſon; yet he intendeth them for the good of all Mankind, and to make that Almoner to whom he truſteth them, not the grace but the ſteward of his graces.

As for the other edge of the objection, ſhall we that think it unlawful to do evil that good may come of it; think it juſt to forbear duties leſt evil might enſue? And ſhall we let good men languiſh and periſh for want of opportune relief leſt others ſhould be encouraged to expect it? Beſides, that the ſame Reaſon that is here alleadged, would juſtifie the concealment of all other ſecrets; ſince neither is there any of them that is not abuſable, nor would our Gallants venture upon exceſſes as they do, did they not confide in the vertue of thoſe receipts we have already. To omit that to imagine to reſtrain vices by refuſing men the remedies of thoſe exceſſes they ſeduce them to; is a deſſein as unlikely

likely as the means are uncharitable. Since our inclinations alone being sufficient to vice, the obstracting onely of the outward performance, whilest the desires are unreformed, doth make abstain not from the sin, but onely from the act. Sure many of these envious Salamanders, will one day finde their knowledge to be both their misery and their crime; when those rich secrets that were bestowed as jewels for their charity, shall serve but to aggravate their guilt. Then they will be forced to endure far greater torments than those that they declined to cure, and with as little pitty as they here expressed, it being as foolish as unjust for them to expect that mercy that they refused to give. But by this time Sir I fear that I have made you as much need a receipt against impatience, as my friend doth one against the Gout; and therefore I will here conclude both your trouble, and this letter which beseeching you to do me the right to believe, that

I ſhall not more willingly owe my life to your skill, than it ſhall be employed in your ſervice, by

SIR,

Your moſt humble and

obliged ſervant

PHILARETUS.

A SHORT

And easie Method

OF

SVRGERY,

For the curing of all fresh

WOUNDS,

Or other Hurts:

Especially commended to all Cyrurgions, serving in Wars, whether by Sea or Land; And to all that are employed in the publiek Hospitals of the Commonwealth.

Newly translated out of *Dutch*, 1654.

To the worſhipful *Tho. Allen*, and *Tho. Bowden*, preſent Wardens, Mr. *Martin Brown* Alderman, Mr. *Edward Arris*, Mr. *Henry Boone*, and the reſt of the Aſſiſtants of the Company of Barber-Cyrurgeons, *London*, &c. With all the skilful Practitioners of that Noble Science in *England*, *Scotland*, *Ireland*, &c.

Gentlemen,

UPon my return out of the Low-Countries, where in *Holland*, *Brabant*, and the Province of *Utrecht*, I have ſpent almoſt the time of an an ordinary Apprentiſhip, viſiting the Univerſities of *Leyden*, *Lovan*, and *Utrecht*, and dwelling ſome years in the renowned City of *Amſterdam* to ſatisfie an honeſt curioſity of knowing

ing the world (which is juſtly ſaid to be epitomized in *Amſterdam*) and to accompliſh my ſtudies of nature, Philoſophy and Phyſick, I viſited my very worthy friend *Samuel Hartlib* Eſq; (the great lover and promoter to his power) of all ingenious Arts, and Artiſts whatſoever, of whom I received a paper printed in *Dutch*, with his earneſt requeſt that I would take the pains to make it ſpeak Engliſh, becauſe (as he was very much perſwaded) that the common good of the Engliſh Nation would be hereby not a little promoted; foraſmuch as the ſpreading of theſe Chyrurgical Medicines was recommended to him from his worthy and intimate friend Mr. *Morian*, a Gentleman of knowing integrity and repute, dwelling in *Amſterdam* (as my ſelf can witneſs) excellently verſed in the Mathematicks, curiouſly ſeen in the Mechanicks (as becomes him that was born at* *Noremburgh* in upper *Germany*) ſtudied in Divinity and Phyſick, but

**A City famous for ingenious inventions, Mathematical, and Mechanical.*

but eſpecially ſeen and practiſed in the Chymical Laboratory, as wel as in the ſubtil & ſagacious cóceptions of the witty *Van Helmont*, *Paracelſus*, and the reſt of the Tribe (a generation of writers in main reſpects, deſerving largeſt commendations from others, if it were not their ill luck for the moſt part to be over large in praiſe of themſelves, and their preparations; but peradventure the want of good neighbours may excuſe them (at leaſt in ſome meaſure) from ſo ingenious and learned hand Mr. *Harblib* received this diſcourſe, not as from the Author, but as Promoter of the ſame, as having full knowledge of the truth of the Contents, when I had preſented my much honoured friend with his paper in Engliſh, his former requeſt begot another, *viz.* that I would deviſe ſome way how the Contents might be publiſhed to the beſt advantage, ſo as the matter might come to trial, I could deviſe no better way (worthy Gentlemen, ingenious Artiſts) than by

recommending the ſame to your impartial trial, as knowing you both able to judge, abounding with oppertunities of trial, and of that candor and ingenuity, that you will make a true report of what you finde, not being offended at the appearance of Empericalneſs in the diſcourſe or practice therein commended, nor fearing that if theſe Medicaments prove ſo effectual as it is ſaid, that they ſhall hinder th repute of the ingenious Chyrurgion, or make him ſeem leſs uſeful, foraſmuch as the Author requires a skilful Artiſt, and refers many things in the application of his Balſoms, to the judgement of of the expert Operatour, What the Author is I can ſay no more, but that it appears in the diſcourſe that he was no natural Dutch-man, but rather as I gueſs a *German*, which Nation God hath made very happy in the invention of many profitable remedies in Phyſick and Chyrurgery, by reaſon I ſuppoſe of their pertinacious induſtry in manual

nual experiments, and becauſe of their great courage in daring to haunt untrodden paths in the Queſt of natures Secrets I commend the whole to your skilful trial, and ſincere judgement, and reſt,

A real well-wiſher to you all,

William De Rand.

From my houſe in White Croſsſtreet, neer Cripplegate, Nov. 2. 1654.

Neceſſary

Neceſſary Conſiderations for all learned and experienced men, who deal in Chyrurgery, either as Practitioners or Teachers thereof.

BEing a lover of all knowledge as well in Chymiſtry as Phyſick and Chyrurgery, and having obſerved many things in my Travels, I came at laſt to conſider the multitude of miſerable ſouls, which periſh in Armies and Hoſpitals, and by all manner of wars. I forbear to ſay that they have been ſent unto their laſt home through manifeſt negligence in cutting, burning and diſmembring, ſo frequently practiſed in Hoſpitals, and the like houſes of charity. By which conſiderations

I was convinc'd in my mind, and brought into a continual thought, if there were no better, ſafer, and more compendious means to be uſed in the aforeſaid caſes, than what is commonly practiſed. And having weighed the matter, I found, that in general reſpecting the whole practice of Chyrurgery, as well in new as old hurts, it would be an hard matter at preſent to propound ſuch a way; but in particular, in reference to freſh hurts received in war, either in Water or Land ſervice, as by ſhooting of Guns, cutting off any part or member, ſtabbing, gaſhing, beating or bruiſing, or what ever other freſh hurt, there may ſuch a Chyrurgery be avouched to heal them all. To which end I have a Method, which (by Gods help) will not fail, which I have for mine own part practiced, for above 25 years, finding by experience, that there is none like to it. Wherefore judging it needful in the higheſt degree to publiſh the ſame to the world, as one that ſhould make conſcience to

die

die with ſuch a ſecret unrevealed: I conceive (under correction, and without offence to any man be it ſpoken) that all Governours and Magiſtrates ought to recommend the ſame in charity, to all their reſpective Hoſpitals, and to make ſuch maimed perſons as lie in their houſes of charity partakers hereof. And beſides the charitableneſs of ſuch a practice, it would prove likewiſe very beneficial and profitable unto themſelves, when the maimed perſons ſhall depart the ſooner from the Hoſpitals, and the cries of the diſtreſſed ſhall not ſo long vex their ears, by reaſon that many violent and offenſive practices of Chyrurgery, in ſuch caſes uſual, ſhall by this Method be avoided.

Think but what a pleaſant and comfortable thing it would be for a compaſſionate Chyrurgeon both at Sea and Land, ſo lightly, and with ſo ſmall charge to dreſs and binde up a Patient, after the way that I ſhall ſhew anon. Conſider what a work it is for a young Chyrurgion

rurgion that would travel, to carry ſo many Inſtruments with him, ſuch an innumerable company of Irons, ſo many Salves, and Ointments, and Oyles, as would lade an Aſs. So that it is work enough for a beginner in Chyrurgery, to know the Medicaments and Inſtruments which he is to uſe, too much labour to carry them, and contrary to the gentleneſs of his diſpoſition to uſe them, to the grief of the Patients, by raking in their wounds, and cutting their fleſh, &c. O Cruel way of Healing, many times unneceſſarily uſed, and which oftentimes troubles the conſcience of the Operator, eſpecially being once convinced how unneceſſary that ordinary way of practice is. I know very well that Ignorance offends not, that men knowing no better muſt do as well as they can, and that they muſt not throw away the foul water before they have clean. And therefore will I by Gods help, diſcover a better, more convenient and eaſier way of practice, onely beſeeching the Readers that they will

will not through any misaffection, or other conceit, cast the same behinde their backs, nor say what news have we here with this outlandish sojourner? We have lived so long, and our fathers before us, and have used this Method of Chyrurgery, we desire no better, we rest upon the Antiquity of our Art. Nay, but we ought to know, that in all Antiquity, or under the name of oldness, there hath still new matters been set on foot: and in all ages there have been, are and will be rare men, who bring things to light which are accounted and called new things, whereas such things are often older than those which are accounted of greater age. And every understanding man in his own faculty daily sees, that there is (as *Solomon* said) nothing new under the Sun: it hath been but for a while out of the knowledge and memory of men, and then returns into their knowledge, and therefore by such as did not know it before, it is called a Novelty. So is this that I propound, a thing

that

that hath been long in the world, that is of age and Antiquity, onely it hath been parceld out, one man having one part, another a ſecond, another a third, &c. and my work it hath been with great diligence, pains and coſt to collect all into a Sum, yea, and by long practice I am ſo experienced, that I am able ſufficiently to imform thouſands of men to practice the ſame.

Now I deſire the Reader not to miſunderſtand me, but to remember that this Method pertains onely to freſh hurts, and that it is invented to ſpare (for the moſt part or very neer) for the future, all uſe of tents, corroſives, ſawes, tongs, probes, hammers, nailes, yea, and the greateſt part of oyles, ſalves, unguents, and other uſual implements: forasmuch as in our Method, we very ſeldome or never make uſe of them. It may happen in ſome rare accident, that we may put a tent into ſome wound that goes juſt through the skin and no more, to keep the skin from cloſing (though I ſeldome find occaſion

ſo

so to do) and it may fall out in a great exulceration where the matter lies visible and at hand, and the patient is impatient and unruly ------ that we cut the skin just thorough, and so with hurting and forcing the Patient, we let the matter purge away. Howbeit this falls not often out, forasmuch as I hold it together with defensatives, and put it into good digestion by my Balsoms, so that it seeks and makes its own way into the light, breaking of it self; and so it becomes quieter and better disposed to the cure, forasmuch as all manual incisions, either close up of themselves, or at least are very apt to close up, which is the cause that men are forced to use a tent; which an hurt, breaking of it own accord hath no need of, which commonly keeps open of it self to the very last, and then shuts it self up, as I by many years experience have found. And I do assure the honest truth-loving Chyrurgion, that I speak nothing at randome or uncertainly, but that I propound (with

Gods bleſſing) a ſure, ſweet, ſoft way, which will ſtand him in ſtead at his greateſt neceſſity. And though I propound this method, as proper for freſh hurts, yet may the skilful Artiſt do incredible wōders hereby, in other cures that occur to the diligent Practitioner; of which I think not fit to make any further ſpeech.

Know then, that this Chyrugery which I propound and offer unto you, conſiſts onely in three Balſoms, and two Plaſters. But although a good Chyrurgion may ſatisfie all intentions herewith, yet I have thought good to augment the number to five Balſoms; all which being experimented by the skilfull Artiſt, he may make uſe of that which ſhall ſerve his intent the beſt; eſpecially ſeeing one Chyrurgion hath a better hand in curing than another, and there is great difference in the fleſh of ſeveral men, in the point of aptneſs to be healed. Neither is it my meaning, that men ſhould preſently caſt away, and throw aſide what ever belongs to the preſent

practice

practice of Chyrurgery, and use only this way of mine, by no means; but my advice is, that the Cyrurgion would have in his shop, or in his Cheſt, some of my Medicaments, that so upon occasion having made proof of mine and his own, he may give the commendation to those Medicaments that best deserve it. I shall now proceed to number and describe unto you my Balsoms.

The Balsoms numbred up, with their properties and manner of Application.

Number 1.

This Balsom marked Number 1. I call, *Balsamum universalem naturalem*, that is an universal natural Balsom; because that it is the greateſt Actor in all my Method of Chyrurgery; for, whether the Patient be shot, or slashed, or stabbed, or otherwise hurt: take this Balsom and apply thereof presently after the blood is stopt; or if by reason of

the extremity of the hurt falling upon reins and Arteries, the blood cannot so soon be stopped, yet apply of this Balsom thereto, after it is cleansed in a spoon, so much as the nature of the wound shall require, whether it be deep or shallow, &c. make the spoon so hot, that you can but endure your fi[illegible]pon it without burning. If it be a deep shot or a stab, squirt it in very warm with a seringe, whether it go through the wound or not; for if the wound go through the member or part hurt, the Balsom will flie through, if it go not through, the Balsom will recoile back. If it be a flat, bruised, or battered hurt, anoint it with a feather dipped in this Balsom, so that it come to the ground or bottom of the wound, and then lay on the Plasters according to the ordinary practice of Art, so as to cover the whole maimed place. And this must be done once a day, unless some great quantity of matter do work out, for then it may be opened in the evening to air it and discharge it from the matter;

matter; and lay the Plaſters on again, without uſing any more of the Balſom.

With this Balſom are in a manner all wounds healed ſubſtantially, and from the bottom; and take notice that in ſuch hurts as you apply this Balſom to, you need not to try or ſearch with tent or probe how deep the wound is, the Balſom will do that for you, ſearching through and through better than you can do by any means whatſoever; neither need you to put any tent in to keep it open, for the Balſom will not ſuffer it to cloſe, till the ground or bottom of the wound or hurt have ſufficiently purged it ſelf. I ſpeak not of clenſing the wound every time it is dreſt with warm Brandewine, ſalt water, or other wine; ſeeing the skilfull Chyrurgion knows that the wound muſt alwayes be clenſed, before the Balſom be applied. This method you muſt obſerve in all wounds and hurts, from the top of the head to the ſoles of the feet. So

muſt you dreſs the ſhins----likewiſe, onely be ſure to ſet the ſhins -----even and juſt together, and dry them and lay the Plaſters upon them, and this muſt be done when the hurt is not deep, but ſhallow, lay an whole plaſter of *Opodeltod*, or if you want that of *Emplaſtrum album coctum*, or a clean waſhed cloath is alſo good, for it ſerves chiefly but to cover the wound. I order the Shins to be thinly anointed, becauſe if they be clean without proud fleſh, they need little healing; and after they have been anointed, they muſt be dried, and the plaſter laid over them.

The uſe of this Balſom is very Soveraign, for where it is uſed according to the foreſaid direction, men have hardly ever any ſymptomatical fevers to ſpeak of, nor any inflamation or mortification; for this Balſome peirceth forthwith to the Centre or bottom of Nature, and ſupplies the neceſſities of Nature, by making fleſh to come where it is wanting, how deep ſoever

ever the wound is; and by eating out the proud fleſh, or what ever grows up beſides the intent of nature. And it makes the wound to yield a well digeſted matter; if a wound want digeſtion, it brings it to digeſt, and into a poſture of healing; if the wound be inflamed, it brings it to temper and cooling; if it be cold and crude, it brings the ſame again to a natural warmth; if there be a ſwelling, it brings it down, and takes it quite away, a man needs but with his warm finger anoint the wound lightly round about, and it allays the ſwelling, which is very good for a Cyrurgion to prevent the Gangræna, and all accidents. And this is but childrens play, which may be done ſporting, by him that underſtands but to handle a wound, and rightly to binde and ſwathe the ſame.

Number 2.

This Balſom marked Num. 2. does work as the former in ſome

reſpects, howbeit it is a degree hotter, which in ſome mens fleſh is neceſſary, and a Chyrurgion muſt make uſe of his experience. All good effects and no other are to be expected from this Balſom, and this is added to the former by way of ſuperogation, and not for neceſſity, onely where there is need of matter thicker than ordinary, we commend this Balſom to the skilful Chyrugion to that intent.

As for the former Balſom, marked with Num. 1. It is ſo tempered, that there is in it no exceſſes of the four qualities, Heat, Cold, Moiſture, Dryneſs; ſo that by its perfect vertue, it fully ſatisfies all the wants of nature, removes all that burthens her. So that it were a ſad thing and inconſiltent with a good conſcience for me to neglect the preſentation of this Balſom, and more ſad if thoſe that need the ſame ſhall not be made partakers of the benefit thereof. And therefore I recommend the ſame to all ſuch as love God, and are of ability to help

help thoſe that ſtand in need. This ſmall proviſion of one balſom, is more worth than all that the Chyrurgions ordinarily make uſe of, not to ſpeak of the reſt adjoined thereunto, as I am able to make it in reality to appear.

A young novice in Chyrurgery may paſs through all Spittles and Hoſpitals, and to the aſtoniſhment of by-ſtanders, do wonderful and incredible cures. As a friend of mine paſt therewith through all the Hoſpitals of *Italy*, and was requeſted by the *Pope* to take care of the ſick and wounded men of his Armie, where he did wonders, received all honour poſſible and no ſmall recompence.

Num. 3.

The Balſom marked with Num. 3. is called *Balſamum naturale per ſe*, or natural Balſom of it ſelf, becauſe it is ſo kindly diſpoſed, and ſympathetical to the nature of mans fleſh, which may be ſeen when any member

ber is out of joint, or ſprained, or bruiſed, &c. for then ſome of this Balſom being put into a ſpoon (as was ſaid of the former) put your warm finger into it, and anoint the member all about the joint, or bruiſe, and then dry it in with your warm finger or hand, and wipe off all foulneſs very well, with a warm cloth, and lay on your defenſative plaiſters, or pulteſies, in caſe you want good defenſatives. And this will take away the ſwelling, be it never ſo much; and if you would uſe this Balſom in caſe of an Ulcer, it will cauſe it to ripen and make the matter break out, and bring it to a good end, obſerving the directions given for the firſt. It does wonders in healing many outward wounds, as the former, and I have known in great Camps, ſuch as uſed this and no other, and did wonders therewith. The reaſon whereof is, becauſe it is ſo like the nature of man, which is the reaſon that I call it the natural Baltom. And ten or twenty drops thereof, daily drunk down

down with wine or Beer, ſtrengthens the maimed perſon, and ſerves him for a wound-drink, ſo that, uſed either inwardly or outwardly, it hath more vertues than I dare mention. The truth is, it is of a far differing quality from the firſt Balſom, which I have termed *Balſamum univerſalem*. But this likewiſe will act its part, as the ſincere experimenter ſhall find: wherefore I thought good to aſſign it a place in this my ſmall Cyrurgery; that beſides open wounds, men might alſo have a remedy for bruiſed, ſtrained and diſlocated, or disjointed members upon all occaſions.

Number 4.

Is a Balſom which I call Nerve or Sinnew-Balſom, which may very profitably even to admiration be uſed, when the Sinnews are in part cut off, or lie bare, and when their watry dropping cannot be ſtopt; yea, when the natural moyſture of the limbs drops away; a caſe in which the Cyrurgeon is much troubled, the

the Patients health decaies. and the member, be it Arm, Leg, Finger, or any other whatever, commonly remains ever after ſtiff, as long as the patient lives. Which miſerable condition to prevent, take ſo much of this Balſom, Num. 4 as ſhall ſeem needful, and heat it as hot as the patient can endure it, and ſquirt it with a ſyring into the wound, or do it on with a clean feather, ſo ſhall you day after day ſee wonders. The member becomes ſuddenly refreſht, the Patient ſtrengthned, the pain allaid; the matter digeſted, thicker, and whiter; the wateriſh moiſture leaves running, and the Patient is prevented from having a ſtiff limb or member as aforeſaid; in which caſe it is requiſite, the Chyrurgion have a good hand to bind the Patiets hurt, as the condition thereof ſhall require. This Balſom is uſed after the ſame manner in all wounds, that abound with watry moiſture; eſpecially when they have been purged by Balſom 1. ſo that no proud fleſh remains in them.

With

With theſe 4 Balſoms may a man perform all the Cyrurgery requiſite in freſh wounds or other hurts: Notwithſtanding by way of ſurplusage I ſhall adde.

Number 5.

The Philoſophers water, which is uſed in all ſuch hurts, as are troubled more than ordinary, with the growing up of proud fleſh, which Cyrurgions commonly eat away with burnt Alum and Præcipitate. Wet a clean feather in this water, and ſtrike over the proud fleſh lightly every day, and lay a plaſter on, to cover the wound, until ſuch time as it is healed. It is remarkable, how this matter eats off, and ſeparates the proud fleſh, from the ſound and natural, never hurting the good or natural fleſh: many wounds are healed from the bottom with this water, which is not of ſo fierce and corroſive nature as the Alume and Præcipitate; not hurting the adjacent veins or Arteries, for it meddles onely with that which is unſound,

ſound, and not with that which is well and healthy.

And now I hope I have ſet open a Door, and pointed out a ſure way for all Practioners in Chyrurgery to proceed in the cure of all freſh wounds and hurts whatſoever: onely I ſhall exhort the skilful Maſters in Cyrurgery, and the young Barber-Chyrurgions, where ever they travel, that they ſet their hand to the work in due ſeaſon, and be careful in their Operations.

The Medicaments are to be bought of *Remeus Franck*, who is to be found at Mr *Hartlib*'s houſe, neer Charing-croſs, over againſt Angel-Court, *viz.*

Num.

1. The univerſal Balſom.
2. The ſecond Balſom.

} for 2. guldens, and ten ſtivers, the ounce of each, which is about an Engliſh crown.

3. The

3. The Balſom called, *naturalis per ſe.* } for two gilders the ounce, which is about 4 ſhillings Engliſh.

4. The Nerve or Sinnew Balſom } for three guldens the ounce,
5. Philoſophers Water. } which is about 6. ſhil. Engliſh.

FINIS.

The Appendix,

Containing Mr. *Gerard Malynes* Philoſophy, about the Eſſence or Exiſtence of Metals.

Delivered accidentally in one Chapter of his Book, called, *Lex Mercatorium*, or, *The Ancient Law-Merchant.*

ALl Philoſophers, by the light of Nature and long obſervation have determined, that the ſperme or ſeed of all things created of the four elements, doth in a ſecret manner lowre within the two elements of water and earth; and that Nature doth continually work to produce perfect things, but is hindered therein by accidental cauſes, which are the begetters of

corruption and imperfection of all things, where by we have variety of things which are delectable to the spirit of man. Herein they observe the operation of the Sun and Moon, and the other Planets and Starres, in the generation of all things which either have a being or existence, as the Elements have; or a being and life, as vegitable Trees or Plants; or a being, life and sence, as Beasts, Birds, and other living Creatures; or a being, life, sence and reason, as Man hath, and all reasonable Creatures; which knowledge and wisdom, no doubt, the holy Prophet *Moses* did learn amongst the *Egyptians*. But had these Philosophers read the Book of *Moses*, (*Acts* 17. 22. *Genesis*) of Creation and Generation, they would not have ascribed the guiding and conducting of all naturall things to the two Leaders, namely, the Stars and Nature. Hence it proceedeth, that amongst vegitable things (which have a Being and life) they reckon all Metals, which

which have their beginning from Sulpher and Mercury, *tanquam ex patre & matre*; which meeting and concurring together in the veines of the earth, do ingender through the heat and quality of the Climate, by an aſſidual concoction, according to the nature of the earth wherein they meet, which being either good and pure, or ſtinking and corrupt, produceth the diverſity of the Mettals of gold, Silver, Copper, Tin, Lead, and Iron, in their ſeveral natures: and hereupon they have aſſigned them under their diſtinct planets, to be benevolent, or malevolent; as Lead under *Saturn*, Tin under *Jupiter*, Iron under *Mars*, Gold under *Sol*, Copper under *Venus*, Quick-ſilver under *Mercury*, and Silver under *Luna*. So Mercury or Quick-ſilver is one of the ſeven Metals, which being volatile, and by his volubility running with every one, is in nature as they are, either good or evill: and howſoever they have placed Tin under

the benevolent planet *Jupiter*, experience hath proved unto us, that Tin is the poyson of all Metals. Sulphur is excluded, which they say is of two colours, being white and corrupt in the Silver, which therefore falleth away, but red and pure in the Gold, and therefore permanent.

These diversities of metals being come to passe by accidental causes, is the cause that Art (being Natures Ape by imitation) hath endeavoured to perform that wherein Nature was hindered: whereupon *Aristotle* saith, *Facilius est destruere Accidentale, quam Essentiale*, so that the Accidental being destroyed, the Essential remains, which should be pure.

But this cannot be done without projection of the Elixar or Quintessence upon Metals. Hence proceedeth the study of all the Philosophers to make their miraculous stone, which I confess is very pleasant, and full of expectation, when a man seeth the true and perfect

transmutation of Metals, Lead and Iron into Copper, the Ore of Lead into Quick-silver or Mercury, with a small charge to a very great profit, as it hath been made for me, untill the maker of it died, within three months after he had made almost four thousand pound weight, as good as any natural Mercury could be, and that in six weeks time.

To return to our Philosophers, concerning the essence of metals, they have been transcended in the knowledge thereof, for they shew the generation of Sulphur and Mercury in this manner.

The exhalations of the earth being cold and dry, and the vapours of the seas being cold and moist, according to their natures ascending and meeting in a due proportion and equality, and falling upon some hilly or mountainous countrey, where the influence of Sun and Moon have continual operation, are the cause of generation; on properly from it is Sulphur

ingendered, penetrating into the earth where there are veines of water, and there they congeal into Gold or Silver, or into the Ores of Silver, Copper, and all other metals, participating or holding alwayes ſome little mixture of the beſt, or being in nature better or worſe, according to the ſaid accidental cauſes. So that they do attribute the generation to the operation of the influences of the Sun and Moon; where the Book of God ſheweth us the creation of all things in heaven and earth, and the furniture thereof. The earth (being the dry part of the globe of the world) did appear and was made the third day, containing in it the Ores of all Metals and Minerals; whereas the Sun and Moon were created afterward on the fourth day, whoſe operation was incident to the things created, but not before. In like manner (ſay they) are Diamonds, Rubies, and other pretious ſtones ingendred, according to the purity

of

of the matter, and the proportionable participation of every element therein: if the exhalations (being subtill) do superabound and prevail over the vapours, then hereof is Sulphur ingendered: and if this subtil exhalation be mixed with the moist vapours, and wanteth decoction, as being in a very cold place, it becomes Mercury or Quick-silver, which can endure no heat or fire at all.

The first Metal mentioned in the holy Scripture is Gold, which was found in the river *Pison*, running through the Garden of *Eden* into the Countrey of *Havilah*, where Gold doth grow, and this was in the East. According to which observation, all the veins of Mines run from East towards West, with the course of the Sun, as shall be more declared.

To this argument appertaineth the Philosophical study of *Prima Materia*, to be found out by experience for the great work of *Lapis Philosophorum*, by the ope-

ration of the Sun in ſeven yeares. The practiſe whereof was made about forty yeares ſince, by a German Doctor of Phyſick, at *Dantzick* in the Eaſt Countries (as I have been informed by a friend of mine who was alſo a Phyſitian) and was done in this manner, according to the bigneſs of the body of the Sun, being 166 times bigger than the whole Globe of the earth and water, making the circumference of the world. Whereupon he took 166 vials or glaſſes, wherein he did put of all the Ores of Metals and Minerals, and other things which had any affinity with Minerals, and ſome of them mixed, and calcined all of them, and cloſing or nipping up all the glaſſes by fire, he did expoſe them to the Sun in an eminent place, for and during the ſaid time of ſeven yeares, and found thereby (as it was reported) *Prima Materia*, which was reduced to ſeven glaſſes; howſoever, it was certain that he grew very rich, & bought above an hundred

hundred houſes in that City befor he died. Which was an occaſion that my friend (imitating him) did likewiſe place not far from *London* ſeven glaſſes, with calcined Metals and Minerals, upon a houſe top, againſt the back of a chimney, where the reperculſion of the Sun did work upon them, which was admirable to behold from ſix moneth to ſix moneths, not onely by the ſublimation of colours, very variable and Celeſtial, but alſo of the rare alteration of the ſtuffe, being ſometimes liquid, another time dry, or part of it moiſt, aſcending and deſcending very ſtrange to behold, as my ſelf have ſeen divers times from year to year. Some had been there two, three, four, five, and one almoſt ſeven yeares, the colour whereof had been yellow, then white in the ſuperficies, then as black as pitch, afterwards dark red, with ſtars of gold in the upper part of the glaſs, and at laſt of the colour of Oranges or Lemons, and the ſubſtance

almoſt

almoſt dry. Many were the queſtions between him and me, but he was confident, that there was the Elixar, howbeit very doubtful, that he ſhould never enjoy the ſame; and it came ſo to paſſe, for after a long ſickneſs he died of a burning Ague, and a Gentleman gave a ſum of mony to his wife for that glaſſe, whereof I have not heard any thing theſe ſeven yeares. In this glaſs he would ſhew me the working of this Quinteſſence, according to the deſcription of *Ripley*, who he was aſſured had the *Lapis*, and ſo had Frier *Bacon*, and *Norton* of *Briſtol*: *Kelley* had by his ſaying ſome little part to make projection, but it was not of his own making. The charge to make it was little or nothing to ſpeak of, and might be done in ſeven moneths, if a man did begin it on the right day. The twelve operations of *Ripley*, he declared unto me were but ſix, and then it reſteth; for, ſaith he, all Philoſophers have darkened the ſtudy of this bleſſed

Work,

Work, which God hath revealed to a few humble and charitable men. Calcination, Diſſolution, and Separation are but one, and ſo is Conjuction and Putrifaction; likewiſe Cibation and Fermentation; then followeth Congelation; and at laſt Multiplication and Projection, which are alſo but one. For mine own part, ſeeing that no man can be perfect in any one Science, I hold it not amiſs for a man to have knowledge in moſt or in all things: for by this ſtudy of Alcumy, men may attain to many good Experiments of diſtillations Chymical, Fire-works, and other excellent obſervations in Nature; which being far from Merchants profeſſion, I hope ſhall not give offence to the Reader of this book, ſeeing it is but in one chapter accidentally handled Neither will I crave pardon of the Muſes, as it were, inſinuating to the world to have a far greater knowledge in theſe trials or concluſions. But to ſatisfie the curioſity of ſome, that

it

it may be with a gaping mouth expect to understand somewhat of the Stuffe put into these glasses; I may say as I was informed, That in some was the calcined Ore of Silver and Gold, in some other Mercury calcined, and Sulphur in some other; Arsenick for the air, Sulphur for the fire, Mercury for the water, and Sea-cole for the earth, were put all together as the four elements. In some other Glass was Vitriol and Orpiment, and what more I do not now remember; concluding, That where Nature giveth ability, Art giveth facility.

I have read all the books of *Paracelsus* that I could find hitherto, and in his Book *De Transmutationa Rerum* I do find to this purpose the Observations following, concurring with my friends opinion concerning *Ripleys* 12 Divisions, comprised into six, and the seventh is the matter it self, and the labour or working resteth, wherewith I doe end this chapter, and proceed

to

to the ſurer grounds of the Mines of Metals.

Omne quod in Frigore ſolvitur, continet Ærum ſpiritum Salis, quem in ſublimatione vel diſtillatione acquirit & aſſumit.

Omne quod in Frigore vel Ære ſolvitur, iterum calore, Ignis coagulatur in Pulverem vel lapidem. Solutio vero Caloris, ſolvit omnia pinguia & omnia Sulphurea: Et quicquid Calor ignis ſolvit: hoc coagulat, Frigus in maſſam, & quicquid calor coagulat, hoc ſolvit rurſus Æer & Frigor.

Gradus ad Tranſmutationem ſunt ſeptem.

Calcinatio, Sublimatio, Solutio, Putrifactio, Diſtillatio, Coagulatio, & Tinctura.

Sub gradus Calcinationis comprehendantur Reverberatio & Cementatio.

Sub Sublimatione, Exaltio, Elevatio, & Fixatio.

Sub

Sub Solutione, Diſſolutio & Reſolutio.

Sub Putrifactione, Digeſtio & Circulatio, qui tranſmutat Colores, ſeparat purum ab impuro: purum ſuperius, impurum inferius.

Sub Diſtillatione, Aſcentio, Lavatio, & Fixatio.

Coagulatio eſt duplex; una Æris, altera Ignis.

Tintura tingit totum corpus, & eſt fermentum maſſæ, farinacea & panis.

Secundum eſt, Quod calidius liqueſcunt, eo celerius, Tintura tranſcurrit, ſicut Fermentum penetrat, & totam maſſam acetoſitate inficit, &c.

Sequitur Mortificatio & Fixatio Sulphuris, & in Libro de Reſuſcitatione Rerum: Reductio Metallorum in Mercurium vivum.

A Tranſlate of the Eleventh Chapter, taken out of a Theoſophicall German Treatiſe, printed in the year 1655. under the Title of Poſtilion or a New Almanack; being an Aſtrological & Prophetical Prognoſtication.

Touching the end of the preſent Warres and Power of *Rome*, and that there are many Calamaties yet to come, after which there ſhall be an everlaſting Peace, and a new World: and likewiſe what unheard of Miracles, and ſuch as were never known before, ſhall happen: and what ſhall be the State of the World from this time, till the coming of Chriſt: and likewiſe every Mans Nativity is here caſt, and his Fortune foretold him.

THE

THE
ELEVENTH CHAPTER.

A Prognoſtication of what ſhall happen to Phyſitians, Chirurgeons, Apothecaries, and their dependants, and Alchymiſts, and Miners.

WHat Griefs, Calamities, and Miſeries, all Men are troubled with from their coming out of their Mothers wombs till their going into their graves; none do feel ſo much as they that are afflicted with diſeaſes, and ſickneſs; and to recover and preſerve the health of ſuch, is the buſineſs of Phyſitians, and Apothecaries with their dependants: nor is there any Calling or profeſſion on earth more uſefull for men, than is that of Phyſick, next to the Apoſtolical and Pro-

Propheticall Calling: For if a man were Maſter of the World, and yet had not health; what were he the better for all other things. Indeed this profeſſion of Phyſick hath excellent teſtimonies, not onely in the ſacred Scripture, but alſo from Experience. Now though this be ſo, yet nevertheleſs ſhall there be an end put to the buſineſs of Phyſitians, Apothecaries, and Chyrurgeons, and they ſhall be eaſed of all their pains and care, and let them know this Prognoſtication; that from my watch tower, I have heard, though not yet ſeen, that within a ſhort time we ſhall have an univerſal Medicine, which will not onely recover the ſick and keep them well, but alſo take away death, and for ever ſwallow it up. Can there be any thing more acceptable to Man? ſeeing that death maſters every Man, though Chriſt dyed and roſe againe, and aſcended into heaven, and ſits at the right hand of the Majeſty of God. What a great comfort was it to wretched men in the times of

Christ and his Apostles, that they were cured of divers diseases, and for this reason did Christ and his Apostles and Prophets follow this profession, and therefore it is the most honourable of all, next to that of Prophesying, so that it is a wonder why the uncivil Civilians, should take place of the Physitians; but perhaps these wise men know not, that health is better than all the goods and riches of the World. But least you should think I tell you a Fable; I would have you understand my Prognostication of the true universall Medicine, which shall serve not onely Men, but also all Flesh; namely, that there growes in Paradice a Tree, which is, and is called the Tree of Life, which in the glorious and long expected coming of Jesus Christ our God and Saviour shall be made manifest, and then shall it be afforded to men, and the fruits of it shall be gathered, by which all men and all flesh shall be delivered from death, and that as truly, solidly, and surely, as at the time

time of the fall, by gathering the fruit of the forbidden Tree, we together withall flesh, fell into sin, death, and all ill. And this glory and great joy hath God reserved for Us, that live in these latter dayes, and hath kept his good Wine untill now. Therefore as in these times shall be made manifest, whatsoever hath been hidden hitherto, and even those things which are kept most secret, so now shall the way to the Tree of Life be laid open, which time the Apostle *Peter* hints at, when he speaks *of the times of refreshing from the presence of the Lord, and of the times of restitution,* (namely of that good which was lost and taken away in paradice) and the Prophet *Daniel* 9. 24. Of the great Apostle *Paul* we read that he *was rapt into Paradice, and heard words not to be uttered,* (or which it was not fit for a man to tell) *and of this I will glory* (saith he.) What do we believe those words were? wretch that I am; I am farre beneath *Paul:* for what should this

Acts 3. 19, 20, 21.

2 Cor. 12. 4.

be? or how should such thoughts arise in my heart? but this I may say in the fear of the Lord, that what I tell you, I have heard of the glory of the Sons of God, which is revealed to me, which every Creature shall enjoy with Us, having hitherto expected it with long desire and grones. But when *Elias* who was with Christ in the Mount shall come, he will declare more to you of these things. So I tell you what I have heard of the Tree of Life, which hath been sealed up hitherto, and no man hath dared to break up the seal, nor indeed could: because a Fiery Mountain is in the way which shall not be removed before Christ come with great power & Glory; whose coming we do declare to you, is much nerer than men believe it is: and seeing it is so, I do foretell all Physitians, that then their Physick shall be worth nothing; for another Garden will be found, whence shall be had herbs, that shall preserve men not onely from sickness, but even from death it self. Who will not be glad of this, especi-

Rom. 8. 19. 20, 21. Esdras 4 7. 53. and 8. 52, 53, 54.

eſpecially when you may partake of the benefit of it, if you receive and believe it, and do not deſpiſe my Prognoſtication. Beſides let the Alchymiſts know this from me, that the Phyloſophers Stone, wherewith they have cured the ſick; and their univerſal Medicine, and chief Remedy ſhall be worth nothing, being indeed moſt vile in compariſon of this univerſall Medicine of which I have heard, and tell you of. What think you of this? you that have ſo bragged of your Chymiſtry hitherto, and have written ſo many Books and brought men into many errors; (I mean not the true Alchymiſts, that were good Chriſtians, and in ſimplicity of heart truly ſerved their neighbour, ſuch as were the *Benedictine Monk*, *Baſilius*, *Valentinus*, *Paracelſus*, and others, for they ſhall have this ſaid unto them, *I was ſick and ye viſited me*, and have not ſo conſtanly taken fees from all, as many of our money-ſcrapers do, who forget mercy and charity, and are therefore no true Samaritans,)

ritans,) but I mean the knavish Cole-blowers, and pretenders to Chymistry. Know therefore ye Alchymists, that all your glory shall vanish away, both of your universal Medicine, and of your projection and Transmutation of baser Metals into Gold and Silver, and this glory shall belong to the Miners, who in the New World shall dig out of the ground more Gold and Silver than needs, and that very pure and refined, without any cleansing or melting at all. Now have you not
Is. 60. 17. red a Prophesie of this in *Isaiah*, *For Brass I will bring Gold, and for Iron I will bring Silver, and for Wood Brass, and for Stones Iron.* It is not to be believed what great treasures and unexhausted riches are hid in the Mountaines, nay and in the very fields and plaines what a vast quantity there is of Gold, Silver, and precious Stones, which have hitherto been hid and sealed up till these last daies, wherein all shall be made manifest, to the glory of God. But what are these earthly things, in respect

ſpect of that glory which is in the divine World or the Original of theſe Worlds. For there is a thing more noble and excellent than the very Tree of Life, which is in Paradice, namely that *Stone which hitherto the Builders have refuſed.* Here now will many think with themſelves: What means all this? give me the Phyloſophers Stone, or tell me where thoſe treaſures are hid wch you ſpeak of, and keep your fine conceits to your ſelf. Not ſo (ſay I) for it is a true propheſie, that *He which ſeeks theſe fading things, he ſhall decay with them.* But *he which firſt ſeeks the Kingdome of God*, him will God ſeek and enrich him for ever. And therefore I wiſh from my very heart, that ye were of my mind, and then we would preſently berich our ſelves, and enrich others; I wiſh but as much as will ſerve me and my ſmall family from day to day, though I might eaſily grow rich if I would worſhip the God of the world, but when I am offered riches, I ſay to my ſelf, away Satan. And who would think that I have not a

Pſal. 118.

1 Joh. 2. 17.

peny to buy my own ſupper and my poor little childrens with, but what I borrow. O Man, if thou didſt but know the inexhauſted riches of the knowledge of Jeſus Chriſt, and of his Kingdom & Glory: thou wouldeſt utterly deſpiſe the riches and glory of this World, and think as *Paull* doth, *But what things were*
Phil. 3.7 8. *gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all things but loſs, for the excellencie of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt.* And now is that glory manifeſted unto thee on free coſt, nor needs it to coſt thee any thing, & likewiſe the Goſpel of the Kingdom is now preached untothe whole world, & unto al Nations, wholly on free coſt; happy is he that acknowledges it, and receives it with thankfulneſs, but who ſo deſpiſes and rejects it, ſhall himſelf be deſpiſed and rejected.

MVSEVM
BRITAN
NICVM

S.